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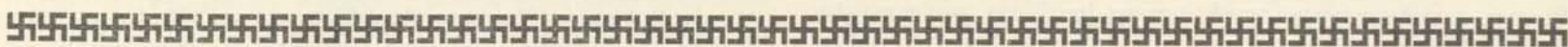
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Our Point of View

OWING to pressure on our space we have had to hold over until next month Mr. W. J. Turner's music article, Mr. Seymour's contribution on Sir Francis Bacon's connection with the Rosicrucian Order, *La France Mystique*, some book reviews, and a number of interesting letters from readers.

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We had hoped that it would not prove necessary repeatedly to stress the absolute independence of THE MODERN MYSTIC. Gossip, invariably a lying jade, attributes to more than one "school" or sect a large financial interest in this journal. Nothing could be farther from the truth. We take the most serious view of rumours of this description, which we consider damaging to the journal's interests, despite the irreproachable reputations of the organisations to which rumour affiliates us. We doubt whether there is any room in 1937 for the short-sighted and long-haired busy-bodies whose only claims to be considered mystics at all appear to reside in a plenitude of pseudo-philosophical jargon and an unread copy of the *Secret Doctrine*. The days of the white-

robed mystic are gone. Mystical knowledge is an increasingly necessary adjunct to our everyday, workaday world. If the Rudolf Steiner Schools and the Rosicrucian Order avail themselves of the advertisement columns of this journal in order to reach the intelligent lay public which is reading and liking THE MODERN MYSTIC, the fact only proves that occult knowledge in their case is not synonymous with a lack of ordinary common sense, and also that their mysticism is of a practical kind, willing to help a journal which under no circumstances will deliberately lay itself open to questionable standards—either in its editorial or advertisement columns.

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The speech by Dr. H. Spencer Lewis reported in this issue was "taken down" in a (to us) new and extraordinarily efficient way. Those of our readers who are business men may be interested in it. Two machines, whose operators are known as "Stenotypers," were employed. These little machines can be operated in the dark, the stenotyper all the while being free to follow, mentally, the lecture, or whatever it may be that is being

taken down. Further, the operator (a knowledge of shorthand is a *sine qua non*) can take down equally well in *any language*. Stenotyping is "shorthand by machine," it is silent, light and portable. Its extreme efficiency disposes of the necessity for "reading back," and should prove a great boon to business men and especially to writers who have difficulty in making the hand keep pace with the thought.

We have pleasure in drawing the attention of parents to the opening in September next of the new Rudolf Steiner School at "Wynstones," Brookthorpe, near Gloucester. The school is founded on the principles of education evolved by Steiner and originally carried out under his direction at Stuttgart. In the first place the school will be open to boys and girls of from four to twelve years of age, while later the curriculum will be extended for pupils up to eighteen years of age. Great stress is laid on the value of practical and artistic work . . . "not merely as branches of school work, but as a means whereby knowledge and love of beauty do not remain as concept and feeling, but permeate the child's whole being." The curriculum includes French and German, music, speech, painting, science and mathematics, modelling, cookery and needlework. A prospectus will be sent to any interested reader of THE MODERN MYSTIC who applies to the Secretary, 20 Leithcote Gardens, London, S.W.16.

We crave the indulgence of those readers whose orders for Rosicrucian books still remain unfulfilled. The small stocks we had on hand were almost completely sold out within forty-eight hours of the publication of our last issue. Fresh supplies are on the way from America.

A reader writes to ask why no mention was made in our article of last month ("Cosmic Perception") of Scriabin, the Russian composer whose work, our reader thinks, was equal to that of Mahler and Bruckner. The fact that Scriabin was a Theosophist in no way imbues his music with mystical qualities. Much of his later work is so obviously straining after effect that one may be pardoned for doubting its sincerity. Some of the work of Debussy, who was of course a Rosicrucian, may be criticised for exactly the same reason. Beethoven was a great master of music, a natural mystic long years before he studied the Upanishads, and would have written mystical music even had he never heard of them. A great musician, like a great poet, is a natural mystic. The fact that one or two composers belonged to mystical sects in no way determined the kind of music they wrote. We could have mentioned César Franck, whose mysticism was perhaps the purest since Beethoven.

There are many new books being published which pooh-pooh the occultists' warning that it is dangerous to attempt, among other things, yoga exercises and projection of the Astral. All such are insidious. Mr. Gerhardt's essay in this issue should be regarded as the writer's own particular technique, and readers are urged under no circumstances to try it for themselves. The great value of Mr. Gerhardt's contribution to occult literature lies not in the phenomena he experienced, for projection of the Astral is the ABC of occultism. Its value lies in the independent testimony to the practicability of projection by a well-known novelist. It is part of

the irony of things that the great occultists, Blavatsky, Steiner and others, are given no credence until empirical science or an enlightened layman known to have no direct connection with mysticism, stumble, here and there, upon an isolated piece of objective evidence.

The dunderheads who were contemporary with Rembrandt and failed to recognise his tremendous genius were merely earlier in date and not greater in lack of understanding than the nit-wits who thought the other night that Charles Laughton's superb declamation of lines from Ecclesiastes was supposed to be humorous. True, it is the aim of the mystic to keep a balance and remain unmoved in the midst of ignorance, but how difficult at times it can be!

Soria Moria Castle, Gunnar Johnston's new novel, which we promised to review in this issue, arrived too late to be read in time. A review will appear in our next issue, but those who are willing to accept our word in the meantime that it is a fine story, well up to the standard reached by the author in his *The Claws of the Scorpion* and *The Two Kings*, should buy their copies at once. The book may be obtained at any bookseller's, or from this office. The publishers are Riders. The price is 7s. 6d.

In our next issue, Israel Regardie contributes a long and interesting article, "What I Mean By Magic." The author is well known as an independent occultist who has made Magic his own particular sphere. The July issue will also contain Henry Seymour's article on Bacon, A. E. Ravina's essay on the Comte de St. Germain, and the usual features.

In a recent issue we referred to a manuscript copy of extracts from the *Magnalia Naturæ* or *The Philosophers' Stone*; the first extract, "Alchemy," is reproduced in page 47. On the completion of the Alchemy section we shall publish "The Essence of Wine, Whereby to Dissolve Gold," which is the remaining portion of the MS.

Messrs. Rider's, the publishers of occult books, have recently issued a House Organ, *News*. It is a sixteen-page booklet descriptive of their newest publications and will be sent gratis to any reader of THE MODERN MYSTIC who is desirous of keeping abreast with the latest mystical literature. A few copies are in this office and will be sent to those who ask for them.

Arthur Edward Waite's monumental *The Secret Tradition in Freemasonry* and A. G. S. Norris's *Transcendental Astrology* are two important books from Rider's. They arrived too late for notice in this issue but will be reviewed in our July number.

New features in course of preparation include a series of articles on Reincarnation and a full-length biography in serial form of the Comte de St. Germain, which will give many hitherto quite unknown facts about this most extraordinary man.

The Editor

would become immortal and hence unchanging and hence unmoving—perfect and petrified. But man creates a conflict between the opposites because he holds to the one and denies the other, because he seeks the *maya*, the illusion, of one-opposite-by-itself, which is like trying to have the front of a coin without the back. This brings us to the Buddha's second principle: the cause of this "dis-ease." The Buddha found this in what he called "thirst" or "grasping," which is to say the desire to hold things separate, to preserve certain forms as things-in-themselves. Chief among these is one's own ego, for the root of all conflict is the basic conflict between the ego and the universe, the part and the whole. Because man grasps his own ego more tightly than anything else, because he resists every change that befalls it, he opposes himself to the very nature of life. He will not let himself go with the world; he will not join in its dance; he is an isolated and unsociable creature. The universe he regards as a sort of attachment to his person, a collection of objects from which he tries to take the pleasing and reject the painful. But the universe is a living body, and to cut it up is to kill it. And to keep one's ego as a thing apart is like trying to make a plant grow while suspended in mid air. Furthermore, it is like trying to stop it growing for fear that if it grows on it will eventually die.

The third principle concerned the reconciliation of this conflict. This did not consist in finding a compromise, a static middle position, between the opposites, nor was it a matter of merging the two together. For the third principle concerned the third position—the something which comes out of and reconciles the warring factors. The Buddha described this negatively as Nirvana, the cessation of "grasping," and perhaps our best illustration of this comes from music. There are two opposites—the player and the instrument. If the player desires simply to show off his own powers, indeed, if he thinks at all of *himself* playing, the tune becomes forced. It becomes not the tune at all but the player *à propos* of the tune; it loses its own meaning and becomes what the music-critic would significantly describe as "murdered." If, on the other hand, the player allows his instrument to run away with him, the audience will then be treated to a chaos of noises, for, musically speaking, the tune consists neither in the player nor the instrument alone. But if the player gives up his "grasping," if he thinks of the tune instead of himself and the instrument, and lets it play itself, then only is there a truly significant, meaningful and tuneful relationship between the two opposites. Substitute the ego and the universe for the player and the instrument, and you have a hint of the meaning of Nirvana.

Finally, the Buddha's fourth principle concerned the actual technique for this "letting go" of the ego. This technique is known as his Eightfold Path. It may be divided into three main sections: intellectual, moral and spiritual. That is to say, the first stage was a full intellectual understanding of the principles described above, the second their moral application, and the third their intuitive and immediate understanding and realisation. Only in this final stage does man reach anything like Buddhahood, for it is here that mere technique begins to merge into Enlightenment, that philosophy and morality, which are matters of rule, give way to matters of life. And this brings us back to the Buddha's first seed, conceived in that moment of vast illumination which Asia remembers in this festival of the full moon of May. How are we to know what this is? How are we to conceive and bear a Divine Son?

It is said that the Buddha passed on this secret directly to the chief of his disciples—Mahakasyapa. It happened in this way: The company of disciples was gathered round the Buddha for instruction, but instead of delivering a discourse in the usual manner he suddenly held up a flower and looked at it. For some time there was silence, but the Buddha waited and said nothing. Who would understand this new way of teaching, this pointing directly at life without trying to describe its mysteries in words? At last Mahakasyapa suddenly understood the meaning and smiled. Probably he was laughing at himself for not having seen it before, just as we laugh at ourselves when we have looked for our hat on all the pegs in the cloak-room and then found it on our head. For suddenly he realised that he had had the Buddha-wisdom all the time and had never known it. A Buddhist text says that the only difference between a Buddha and an ordinary man is the one realises this and the other does not. But how does pointing at a flower awaken this understanding? Has it some symbolical meaning? Does it mean that if even a flower is a potential Buddha, how much more so is a man? Is it anything to do with Blake's idea of seeing the infinite in a grain of sand? Or was the Buddha just enjoying its beauty as a flower without any specially philosophical thoughts? If the Buddha could not tell us the answer, neither can anyone else. It is particularly good for us in these days of science and reason to have a mystery which no one can solve—at least, not in a scientific and "reasonable" way. Perhaps, after all, it is best to leave it unsolved, because if we take the flower to pieces to find out how and why it grows, it ceases to be a flower.

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Voluntary Projection of the Astral Body

by William Gerhardt

I OFTEN get letters from strangers who ask me how they might project their astral body. The technique of projection is at once so simple and, at the same time, depends on the mastery of so many coincidences that "voluntary" astral projection is almost a contradiction in terms. Apart from any other considerations, there are several kinds of projections and several kinds of methods of projecting yourself, all more or less interchangeable.

There is no need whatever to be solemn about it, and with some little practice you project by spilling your astral body on to the carpet as if it were water out of a jug. On the other hand, astral projection is not a joke and the achievement of any worthwhile results depends on the assistance and goodwill of denizens of the unseen worlds. There is a surprising amount of levity to be encountered on the surface of the astral world. Those sceptical persons in our own world who think astral projection a practical joke are not alone in their opinion. He who goes in for astral projection as a pastime finds himself, by affinity of interest, in a strata populated, it would seem, by persons to whom your projected body is a source of amusement. You get pushed, twirled, and experience the general disadvantages of a schoolboy in a dark dormitory who finds himself unable to share the hilarity of his fellows organised at his expense.

I don't know why our projection should seem so funny to those perhaps half-witted people, but when I come to think of it such projection usually takes place at night. Everything is duplicated, everything has its double—even our clothes. The contortions of a person attired in pyjamas must appear not without humour to a soberly clad crowd of pilgrims with associations of perhaps another epoch. Also, the clumsy and uncertain antics of uninvited strangers gate-crashing on their ordered world may arouse their legitimate resentment. Nor must it be forgotten that I and two or three others who (apart from Yogi writers) have published their experiences are not the only ones out of millions to indulge in those visits. You all have your astral bodies and project them without being specially aware of it during dreams. It may be that we are the sport of a certain type of people on the boundary of the invisible world. I would deprecate the jumping to conclusions of ascribing malevolence to those beings. It looks to me much more like "sport."

However that may be, all this is part and parcel of projection because once your interest in projection transcends mere idle curiosity it also transcends the region of those who engage in schoolboy pranks, inasmuch as the austerity of a Cabinet Minister visiting his old school would render him immune from the more practical expressions of adolescent humour. In my time when Mr. Asquith paid a visit to Oxford there was a suggestion on the part of a section of undergraduates to "de-bag" him—that is to say, to deprive the ex-member from Balliol of his trousers, a suggestion which, however, was resisted by a more sober element of the University who, to ensure that their opinion prevailed, formed a bodyguard around the ex-Premier.

I use this anecdote as an illustration of the relative friendliness and mischief you might encounter on projecting yourself

into an unfamiliar atmosphere. You may be greeted by an attitude of "What the hell are you doing here?" even though the "here" is your own flat, perhaps your own bedroom.

This preamble serves to denote the relative simplicity and complexity which surrounds *all* methods of projection. Whether you project into your bedroom or miles away you are in a multitude of different worlds, to which you are drawn by the affinities of your affections and the qualities of your interest. It would hardly be fair on my part to advise perhaps an austere old lady actuated by nothing more than boredom and idle curiosity on the mechanical method of projecting herself, merely to receive on doing so a kick in the pants.

On the other hand, the most lighthearted attitude, propelled by an ardent wish of fusing itself in a poetic expression with all mankind, pure and removed from all trace of self-interest, will ensure a projection tranquillised by the knowledge, calm and goodwill of the being, the guardian angel, who will protect and assist you in this undertaking.

I have no patience with those who will scoff at a term such as "guardian angel," "guides," "friends," and so on. I know these words have been cheapened by the style and manner of persons who resort to them constantly, just as prayer has been cheapened by the habitual attitude of palms brought together, eyes raised to heaven. Yet there is nothing unsound in either of those attitudes. The individual man makes the *style*, and you either like the style or you don't. It is easy enough to ridicule the unseen worlds, as it is easy to laugh at the sound of a language unknown to one. But does it ever occur to us how ridiculous the trappings and movements of our own world must be if considered from a detached, impartial standpoint? Cynics make merry at the robes and gowns, white and golden and grey, worn by the denizens of the unseen worlds. But what can be more ridiculous than, for example, men's trousers? What can be more absurd than a pair of cylinders into which men project their legs? It is easy to laugh at the idea of flying or swimming through the ether. But is it not more swift, more graceful, spontaneous and natural than walking on two legs, two matches with bent ends moving forward alternatively?

The technique of projection, then, is, in the first place, conditioned by one's attitude to the whole question of after-life. It is as broad as that. Faith or at any rate a *dis*-interested interest is necessary to open up a channel. This is the first condition. The second condition is as narrow as the first is broad. It is the leisure and patience required to afford opportunities for a number of coincidences to take place. You must think about it, you must wish it to happen. At the beginning it usually takes place *via* a dream. The dream is the neutral territory, no-man's-land. But you must catch yourself dreaming, for projection is by no means uncommon: what is rare is full consciousness in the act of projection. Such full consciousness enables you to take stock of your surroundings and you have, if you remember to look for it, your physical body asleep in bed as proof, if proof is needed, that this is indeed an astral projection and not a dream. It is not that you are in doubt while projection takes place. Your consciousness is fully

awake. But you search quickly for evidence which should convince you on awakening in your physical body. While projecting you fear that *afterwards*, in the more confused state of mind, you will begin to doubt the reality, so clear to you now in the augmented consciousness of projection, that you must look out for something to bear you out later when it might seem too good to be true.

Let us assume that your interest in projection is above suspicion, morally and intellectually. The next stage is to bring it about by suggestion. I know that to the superficial mind this will at once suggest that projection is to be *suggested* to the unconscious mind and therefore the whole thing is staged in a dream. So it is, to begin with. If you find yourself dreaming of something singular, by association of ideas you might connect the singularity of your dream (which is not easy: for in a dream nothing seems very singular) with the swift recognition—"I am surely dreaming this!" Then you must connect this recognition with another idea induced by suggestion: "If I am dreaming this, then by all accounts it is a singular opportunity for inducing an astral projection. Have I not been told again and again that so long as I can catch myself dreaming without waking up in the physical body, I can, if I am quick enough, induce my astral body to rise out of my physical body, since while my physical body is still numb with sleep the astral body is extremely amenable to suggestion?"

In nine cases out of ten you will wake up in your physical body, disappointed. But when your physical body is in a cataleptic or semi-cataleptic state the astral body will rise out of it with unbelievable swiftness and, provided you do not fall asleep again, your entire consciousness and all your sensory faculties will be transferred to the astral body which will then obey your will. You must move away from your physical body at once to prevent being drawn back. Then you will see your physical body asleep—an unusual experience. On the other hand, you will have no interest in that vacant body, deprived of your senses. It might be your overcoat. The whole of yourself is now in your double body which obeys queerly, as if at second hand, your conscious will. When exhausted, your double tends to rise out of your physical body as if to recharge its energies—an accumulator which has run down. It is at such moments that projection is particularly propitious.

Books Received

The Riddle of Napoleon, by Raoul Brice (Surgeon Lieutenant-General of the French Army), is the latest addition to the Napoleonic bibliography. *The Art of True Healing*, by Israel Regardie, an excellent little monograph, describes a number of breathing exercises, the constant practice of which will have the desired effect. A remarkable book is *War Dance—a Study of the Psychology of War*, by Dr. E. Graham Howe. Whether or not intended by the author as such, it could well serve as an introduction to mysticism for the scientifically minded layman. *Practical Time-Travel*, a "new experiment with Time," is by Colin Bennett, well known for his investigations of dreams. Montague Summers' *A Popular History of Witchcraft* sets out to show that Black Magic is very much alive in this twentieth century. These books will be reviewed in our next issue.

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Some Reflections on the Facts and the Images of Mythology

PART II. KING ARTHUR

by Eleanor C. Merry

WHEN I was a child my brothers and I were completely fascinated by Sir Thomas Malory's *Morte d'Arthur*. Our games were always knightly adventures. The garden—or the nursery—were wild lands where giants and dragons, and plaintive damsels riding on white palfreys, presented us with a thousand quests. Or, if we did not always ourselves impersonate a Launcelot or a Tristan or a Percival, then—for our parents let us play with bows and arrows—we called our arrows by the names of knights, and rejoiced in their prowess and destructive certain aim.

We were allowed—heavenly permission!—to destroy a huge and dilapidated bee-hive chair which many summer rains had made rotten—and the chair could be imagined as anything from a castle to a dragon. Looking back, it seems to me that our enthusiasm had a sad “fall into sin” when the joys of the Round Table were superseded by the historical romances of Harrison Ainsworth; for then our imaginative world became peopled with the dark figure of Herne the Hunter, with the fat and fearsome Henry VIII, the crafty Guy Fawkes, and the hypocritical Cromwellian “saints”—who were only fascinating because of their names. I had a scornful delight in “Mr. Fetch-him-out-of-the-pulpit” and “Mr. Strong-hit-arm” in their sombre black clothes. . . .

But King Arthur, though he disappeared for a time, did not die. I found him again, many long years after, when I stood on the rock of Tintagel with Rudolf Steiner, in a wild storm of wind and rain shot through with gleams of golden sunshine and fleeting rainbows, and afterwards heard him describe the hidden mysteries of the “divine adventures” of the deathless king.

All the Arthurian legends are coloured by the belief that Arthur is not dead but is sleeping in some cave or mountain side, or in the “island valley of Avilion,” and that he will assuredly come again to be King of the West. This sleep of great heroes is not an unusual feature in many legends of the world. But in the case of Arthur it has taken a strange hold of popular fancy and imbues all the legends with a curious quality of conviction. They *live*; and Arthur *lives*.

Plutarch tells us that a certain Demetrius was sent by the Roman Emperor to explore the British Isles, and in his report of them he says: “Moreover there is an island there in which Cronos is imprisoned, with Briareus keeping guard while he sleeps. Sleep they say is the bond forged for Cronos.”

Cronos, the representative of the beginning of Time, is the same as what was referred to in ancient Western cults as the “Great Spirit,” or Saturn, who generated the planetary system. Steiner, in his *Outline of Occult Science*, places the origin of all the mystery-schools (or “oracles”) dedicated to different planets and to the sun, in Atlantis, and shows their later development in Europe, Asia and Africa after the destruction of that continent. Traces of a Saturn-wisdom may be found even in our own ancient documents and legends; and these show how Cronos (under various aspects that point to the age-old belief in the *septenary*

periods of earth-evolution) is later superseded by a Sun and Moon-wisdom which ripened under Celtic-Druid influence. The Saturn mysteries were “put to sleep” by the Sun, and their echoes remained as a constantly recurring memory of a primeval stupendous past, still permeating the Sun-Moon culture of the Druids which pointed on into the future.

The name “Arthur” has been the centre of endless discussion. Among other things, it is said to be derived from Arth-Uthyr, the Great Bear; and certainly there are many sayings that link Arthur with the sacred North. We feel that there is a spiritual reality concealed here, and we may attempt to find a part of its meaning in the following way:

The ancient peoples of the world were intensely aware of the truth that man is “created in the image of God” or the “Great Spirit,” and God was to them the entire Macrocosm; even the form and nature of the earth reflected itself in the whole human organism. They felt that the North was the birthplace of Time, and was also the primal source of Light. So in the human body the “North” was the *head*; for the head is born first into the physical world and into Time when the child emerges from the maternal womb. And the head is the place of intelligence, or Light. From this “North” there streams downwards the spiritual activity of the bodily nature. The “South” of the body played its part too in the gradual upbuilding of the human being, but as the source of darkness and opposition. The “South” shows itself in passions and purely bodily impulses seething in the blood—the mythical “dragon.” In history and in legend, war between North and South appears. The number seven gleams through the secrets of the North; and five through the secrets of the South. Their ultimate *harmony* builds the ideal Temple or “Round Table” of the Twelve.

The constellation of the Great Bear with its seven stars was once regarded as the Watcher of the North and the guardian of the secrets of Cronos. And such a picture as that of the sleeping Cronos conceals the reality of the “sleeping” cosmic mysteries of the beginnings of earth-evolution, the knowledge of which had to be lost to humanity for a time.

One of the most beautiful of all the Arthurian legends is told by Fiona Macleod in *Beyond the Blue Septentrions*. The boy Arthur, dreaming on the hills at twilight, watching the stars “climb out of the shadowy abysses,” saw in vision the splendid figure of his father Pendragon (the Dragon's Head) who pointed to the constellation of the Bear as the place to which he must soon return. Arthur, closing his eyes, felt himself “ascend the invisible stairways of the sky” until he stood on the verge of Arth-Uthyr, the Great Bear. There he saw, with spiritual sight, the “Light of the North”—a company of seven majestic figures seated at a circular abyss of darkness. Each of the seven lordly kings wore a star upon his forehead. Among them all he recognised himself as King of the seven Kings. And then a voice that “rose and fell through the eternal silences” like a mighty ocean, proclaimed: “Comrades in God, the time has come when that which is great

shall become small." What is written in the stars must be created on the earth. . . . But this first "Round Table" has only seven knights. This connects it with the oldest of mysteries—Time. So its progenitor is Saturn or Cronos. Such hints as these lead us on the way to the discovery that the origin of the Arthurian tradition is far older than is generally supposed. Let us look at this from another angle.

Students of legends and folk-lore know well how an often fantastic kind of genealogy is associated with heroes and mythical personages; their descent is considered important. But it can be discovered that these generations really point to earlier epochs of culture; or to the earlier stages in some one stream of spiritual knowledge. In Greek mythology the generations of the gods—Uranus and Gaia, Cronos and Rhea, etc.—clearly refer to successive epochs of culture.

In British mythology there is the family, for instance, of the mysterious Bran—referred to above as *Pendragon*—from whom Arthur descended, and of whom more will be said presently. King Arthur too is sleeping—like Cronos—in a cave, surrounded by his most famous knights. Some day he will be awakened.

An Italian legend says that he is sleeping in a fairy palace built by Morgan le Fay among the fires of Mount Etna. Mount Etna is the grave of Empedocles the Greek sage, who threw himself into the flames as a sacrifice to the elements. Volcanic fire is connected with Saturn—for the earth began in heat. Somehow this reminds us of the Indian story of Kashiapa, the great pupil of Sakya-muni, who, when his death-hour drew near, went into a mountain cave to die; but his body remained perfect. And it is said that when the Maitreya Buddha shall appear on earth, that he will touch the body with his hand and a fire will descend from heaven, and in this fire the body of the Enlightened One, Kashiapa, will ascend.

In the Arthur legend the fire that envelops him is seething in the earth; in the Kashiapa legend it descends into the cave from heaven. In these two legends we have—one connected with the West, the other with the East—a wonderful picture of the spiritual past and the spiritual future of the earth and mankind. The Etna fire (saturnian fire) is magically controlled by the "fairy" sister of King Arthur, Morgan le Fay. Morgan le Fay appears in legend as the power of Imagination that men may gain which enables them to awake in those "worlds unrealised" of mythology which preserve the *memory of the past*. (But sometimes she dazzles us with illusion's light!)

But the Kashiapa fire is man's conscious acceptance of the heavenly fire of re-awakened knowledge and redeemed and enlightened memory . . . a gift of the *future*.

Arthur of the West takes a step, so to say, towards the East in the Italian legend.

A Russian legend tells how Arthur is sometimes seen in the Carpathian mountains; Fiona Macleod gives us this version:

"Among the Carpathian Highlands is a nameless tomb lost in a pine forest, where at mid-winter a bear has been seen to rise, walking erect like a man, crowned with a crown of iron and gold, holding a single shining stone magnificent as the Pole Star, and crying in a deep voice: 'I am Arthur of the West, who yet shall be King of the World.'"

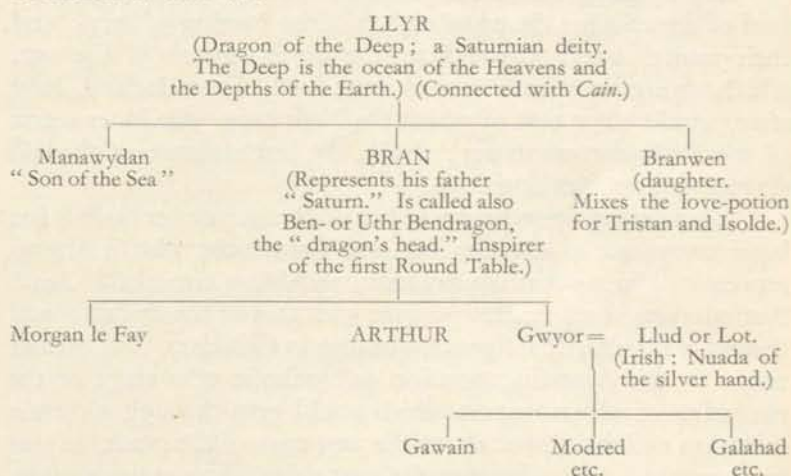
But now, after this legendary interlude, let us go back to the subject of genealogy.

In Ireland and Wales the generations of various heroes (or

epochs) are described in mythological forms, and can give us an inkling of the spiritual origin and significance of the Arthurian tradition, while later history provides a record of one of the great leaders of the same—but changed—stream of spiritual knowledge and external culture appearing in the "King Arthur" of the sixth century and the Order of the Knighthood of the Round Table. This historical aspect may be dealt with in some other article.

Sir J. Rhys (*Celtic Folk-lore*) has worked out the most interesting points of similarity between the Welsh families of the "Children of Don," the "Children of Llyr," and the Irish Tuatha De Danaan and the Irish Lir. In both cases (Welsh and Irish) the children of Llyr (or Lir) are overcome by the children of Don (or Tuatha De Danaan).

Llyr is the older "family"; they belong to the more ancient past, and become absorbed, so to say, by the later epoch. Llyr or Lir denotes the *sea*. The children of Llyr are children of the sea. The Irish god of the sea was Mananaan mac Lir (in Welsh *Manawydan mab Llyr*). The name is related to Manu, or Menw, which is the name given to the great Magus of whom occultists tell us that he led the Atlanteans to Europe after the last deluge. The end period of Atlantis corresponds to the Ice Age; and this has been conclusively proved by recent research. So in all probability the mythical children of Llyr are a section of those descendants of the final exodus from Atlantis who settled in Ireland, Wales, and the west coasts of Britain generally. (There were of course the later influxes from other places with which we cannot deal in this article.) That the Cymry, for instance, are said to have come from the East, the "summer country," would I think be found to be no contradiction when we take into consideration the much later *returning* movement of a part of the Atlantean descendants. Perhaps we can set down a kind of primeval mythical "family tree" of Arthur as follows:



There is a legend that the children of Llyr (or Lir) turned into swans and lived on Loch Dairbhreach for 300 years; that means of course many more "children" than those given above. Then they vanished when the first church of St. Patrick was built. But what are "swans"? The German word is *Schwan*. According to Scandinavian mythology there were once *Wabnen*, who were gods living in the atmosphere of the earth—in clouds and white mists and air. The same root is in the word *Abnen*, which means *ancestors*. And later, to be a "Knight of the Swan" signified that the Knight was an initiate, knowing the *memory* of the world. But this old clairvoyant knowledge, instilled by the *Wabnen*, came to an end; and after about 1000 B.C. the *Wabnen*

by the *Aasen*, the gods of Light. They came
And their appearance in mythology points—like
ings—to the change over from the old mysteries of
the ings to a more earthly kind of knowledge. So the
children of Lir obviously represent something that passed away
—that was finished.

But what can we find out about the central figure, Bran?

In the *Mabinogion* of Branwen, Bran is described as seated on the rock of Harlech—"a figure too colossal for any house to contain or any ship to carry" (Rhys). Sometimes he is mentioned as being only a *head*, having "got rid" of his body after having had a poisoned wound, and so he is called the "Venerable Head."* There are legends of other gods (Baltic and Gaulish) who are also only a head, or sometimes three heads joined together. Bran makes an expedition to Ireland with *seven* knights whom he commands to take charge of that island; but the expedition is fraught with strange and terrible disasters, and Bran—now only a Venerable Head—is carried back to Harlech by seven survivors.

Then begins that mysterious and joyous banquet of the companions which lasts for eighty years, while the Head shares their happiness with them all the time, and the birds of Rhiannon sing to them from over the sea in Ireland, yet sound close at hand.

At last the appointed moment comes when the companions open the secret door of the hall and "look towards Cornwall and Aber Henvelen"—the South—when they immediately become conscious of all that they have suffered and lost and endured and sinned in the past. They cannot bear it. And they carry the Head, as they have been commanded, to London, where it is buried looking towards the East. What is called the "third great disclosure" of the secret of Britain's life is when Arthur afterwards disinters the Head, to rule Britain through his own power and without its protection.

The singing of the birds proclaims the metamorphosis of the soul of the epoch—the prophesying of the coming of love; and their music sounds throughout the death-carouse of the age, which, dying, sees itself in retrospect. . . . From Ireland, long after, would come that of which the birds sang—the inner secret of the Arthurian mysteries: *Isolde*, the last radiance of the old divine wisdom, seeking love.

Bran sitting upon his rock (before the loss of his body!) has been compared to the Gaulish god Cernunnos who is always represented in a squatting position, and has a remarkable head. Antiquarians compare this posture with that of the Buddhas and deduce a Buddhistic influence working in Celticism. But Steiner refers to this squatting position as symbolic of a stage of the evolution of consciousness which could give through a certain initiation enlightenment about the past ages of the earth, or past incarnations. And wherever the past comes into consideration, the number seven is also found to play its part. Steiner explains this by indicating that—in accordance with many ancient doctrines—the influence of the *twelve* Zodiacal constellations was originally not fully experienced, but only the influence of seven of them. The ancients certainly recognised—and we have this tradition still—that the connection of man with the universe was twelvefold, and that twelve sources of creation were mirrored in

* His wound was in his foot. This really points to one of the most important occult secrets concerning the transition in human evolution from the old yoga which was connected with breath and metabolism and gave illumination to the head, becoming changed to a later form of conscious illumination through the Ego. So this is pictured in Bran—wounded in the foot and therefore having his head severed. To say all that could be said about Bran would fill a small volume!

the human body; but those that were related to the lower limbs (thighs, knees, feet)—and hence to a sense of being really fully incarnated as will-endowed earthly-active human beings—were not at first fully realised.

So the attitude denoting this stage of evolution was represented as a peculiar sitting position. The future could be prophetically seen, but only as the outcome of the past. So it had originally a connection with the mysteries of Cronos, or Saturn. For the same reason the head was more important than the body; the head is typical of primal creation. In embryonic life the head is developed first. In zoology the round "head"-form of the lowest animals marks what is earliest. Such things were not unknown to the ancients.

From this I think it may be deduced that the spiritual being Bran, with his far-seeing Head and his seven "paladins," originates from the mystery cult of Saturn, disseminated in certain parts of the world by the last of the Atlantean race. Moreover the emphasis on the *head* suggests—as mentioned above—that this cultural stream is connected with the North. And when we follow it further into the Arthurian and Druid tradition, this idea is strengthened. An analysis, such as that given for instance by Rudolf Steiner, of the various mystery cults that were the foundations of different civilisations, shows that there is a distinct type that is connected with the northern countries of Europe and another distinct type connected with the South. The former leans more towards the creation of a science of Nature and external culture generally; the latter towards the creation of a science of the soul, as for example in ancient India. These two correspond to what has been discovered about the Atlantean exodus, where the two main streams of migration leave their traces in a northern and a southern distribution.

What I said in my first article about the extension of memory and the consequent "compression" of history in ancient times can be a help in understanding the apparent continuation of the deeds of gods and heroes throughout hundreds of years. They reappear; though what they represent may have undergone metamorphosis. This is certainly the case with Arthur; and also with his ancestors. Bran too, who had a "cauldron of regeneration," reappears in legend as Bran the Blessed in Christian times, connected with the Holy Grail. The name Arthur represents the leader of an order or cultural influence, and so we may find it appearing again and again. And at last within a definite *historical* epoch. The formative force of such spiritual streams moulds the dawn and decline of civilisations, and is tinged by ethnological and geographical influences. We cannot assert that, for instance, the legend of Bran or of Arthur is pure myth or pure history. *They are both*. But Arthur does not become "history" in the ordinary sense until the sixth century A.D.—and in the person of Ambrosius Aurelianus. And under another name later.

We must look therefore for a succession of "Arthurs" who are the real leaders of a stream of northern (and western) culture. The region of their activity is Britain, though the effects of their deeds reach far beyond.

The Ice-Age left a narrow corridor of fertile lands, including southern England, France, lying between the course of the Elbe and the Danube, and stretching far across the eastern world. As the ice receded a "new world" was available. Persian mythology gives us a legend of Morgiana—the "Fairy Morgan" of our Arthurian tales—which certainly points to this period. Morgiana is imprisoned by the giant Demrusch in the Mountains of Kaph;

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she is rescued by Tahmurath who comes riding on his winged horse, and he takes her over to the "dry island"—the new continent of Europe. Blavatsky (in *The Secret Doctrine*) says that "the wandering songsters of Persia and the Caucasus will maintain to this day that far beyond the snow-capped summits of Kap, or Caucasus, there is a great continent now concealed from all; that it is reached by those who can secure the services of the twelve-legged progeny of the crocodile and the female hippopotamus, whose legs become at will twelve wings." . . .

The traditional Arthur is associated with the number twelve—the twelve knights of the Round Table—as we all know. But we have seen that this was not always the case, and I have cited a legend about the seven kings which is of great importance in this connection.

That the twelve only later take the place of the seven shows that what we must still—for lack of another name—call the "Arthurian" culture, passed through a stage when the Celtic influence streamed back from East to West long after the end of Atlantis, and changed the primeval wisdom by bestowing its own character upon it. This was no longer "Saturnian," but was of the Sun. Cronos is "put to sleep"; the seven become twelve. Men venerate the Sun in the circle of the Zodiac.

But it is a mistake to call—as some do—the Round Table the "Zodiac" itself. It is its reflection on the earth. So the cultural stream of Arthur creates centres of knowledge where a "Science and Light" are cultivated that is to reproduce on earth a copy of the order of the heavens.

Wherever there is any legend of King Arthur—whether in Italy, in Russia, in France, or Britain—we may be sure that it records the one-time presence, or the aftermath, of some centre of the Order of Science and Light which had the special task of providing a model for the creation of earthly social institutions, based upon the moral order of the heavens. In the Arthurian Knights and their adventures we have a superb picture of the primal beginnings of a social order—which some feel to be essentially British—the "life of rights." But chivalry and love were its first foundation. Its echo lives on in our Temple institutions, in the "dinners" that are eaten, and in many symbols and customs of English law.

(To be continued)

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Gemini

by Clare Cameron

Lift the silver cup on high,
Eager laughing Gemini.
For the secret powers distil
The essence of their wisdom still
Unto Mercury's messenger.

Yet not prodigally fling
From flying feet and beating wing
The fantasies and portents given
The interpreter of Heaven
Who is Mercury's messenger.

Only he who purifies
Capricious feet, inquiring eyes,
And freely takes the spirit's fire
To purge him of the self's desire,
May be Mercury's messenger.

Then the god is at his ear,
And the wisdom of the seer
Brims with light the silver cup
Now for all men lifted up
By Mercury's proven messenger.

The Mystic Way

I.—MYSTICAL KNOWLEDGE : ITS PARAMOUNT VALUE

by R. Andrea

MYSTICISM has been in the world long enough to justify us in regarding it as a fact in world history. It is no longer considered as the crazy belief of a few fanatics of erratic mind and irresponsible action. It is recognised as a branch of knowledge and a way of life. At one time the exclusive study and practice of a privileged circle whose members were scattered here and there in many lands through the centuries, it has come to be a subject of ardent pursuit of students in every grade of society attracted by the higher culture of the present time. Half a century ago books on the subject in the west were comparatively rare, so far as the general public was concerned : to-day, no interested student need want for them. The recondite treatises of the old masters have been resurrected and republished, commentaries on them exist in abundance, and those who have specialised in the subject add their personal testimony to the growing corpus of mystical literature. The mystical renaissance is in full tide.

Paradoxical as it may appear, the church has been one of the first public institutions to recognise this renaissance. We are quick to recognise that which is destined to diminish or supersede our value. That is why the church has recognised mysticism. The institution which, above all others, should have been the very temple of mysticism, the watchful guardian and able exponent of its science and practice, has recognised and ignored it. Hence the great anomaly of modern times : the mystical church of Christ is abroad in the world ; and the house of institutional religion that rejected it, mourns its loss of influence upon the advancing mind which has done forever with creed and dogma. The evolving mind has always made short work of institutions. The Master Himself did, because He was the supreme mystic. The mystic of to-day dares to follow His example. In olden times he did so, but persecution dogged his footsteps, and he had to hide his light and his knowledge or lose both in an ignominious death. Not so to-day. The ranks are reinforced on every hand. The awakening mind is asserting its freedom and its prerogative, and neither church nor state can dictate to or shackle it. The state, through the instrumentality of its laws, has wisely never attempted to run counter to the free thinking of the subject. The church, on the other hand, sensible that it stands publicly at the bar of intellectual judgment, resents its undignified position and, though fully conscious of its misrepresentation, refuses to make just discrimination and loudly arraigns all and sundry outside its precincts as of irreligious habit.

This much it is necessary to say, if only once more to point the fact that the church has lost its hold upon the modern mind. It is necessary to say it to encourage those who have had the confidence to follow the light of their own aspiring souls and demonstrate the Christ-consciousness fearlessly in their own lives. That is the keynote of the new age. Mysticism looks to no creed, acknowledges no concocted articles of religion, gives no allegiance to church or theologian, ignores the imposing authority

of men and priests, and makes humble obeisance to one, and one only, the living, energising spirit within the temple of the soul.

The mystical renaissance dawned in the early years of the present century. It dawned rather suddenly. The Psychic Research Company and the New Thought movement simultaneously let loose across the world a flood of literature which arrested the attention and interest of thinking people everywhere, opening out the possibilities of individual development through application of the thought forces in business and everyday life. Hypnotism and magnetism, healing, magic and personal influence, and many allied subjects, comprised a large section of this literature ; and no doubt a good deal of it has been applied to questionable ends. Nevertheless, this literature marked a definite epoch in the evolution of mind. It struck the note of individual mental freedom from bondage to church, school and science, and every other bloated authority. It turned the eyes of the individual upon himself, emphasised his responsibility and his possibility in the scheme of things, and drove home the needed truth that to himself he must look for the evolution of his innate powers and for achievement and success in the world.

A large section of this literature, as said, was devoted specifically to the means and methods of worldly success. That was enough to secure its instant and keen reception ; and it has been well employed. But a portion of this literature was of a very different character. It was no less devotedly directed to the possibilities of the spiritual evolution of the individual. Then it was that mysticism began to come into its own. To thousands it meant nothing less than a rebirth in consciousness. Within a few years societies and groups of spiritual culture sprang up on every hand, inaugurated by those who, ahead of the general evolution and aided by Karmic privilege, were already well advanced on the mystic path, and who, through personal teaching or written word, disseminated the ancient truth in acceptable form to thousands of earnest seekers who were literally hungering for true guidance, hitherto lacking, in their spiritual life.

I have a vision of this host of seekers, as they then were : men and women, a large percentage of them, of ripe general culture and high attainments in music, literature and science, who had sounded the depths and shoals of the philosophies of the west and been repelled by the crude, earthbound findings of glorified science in spite of all its wonders, bored to silence and indifference by the humdrum platitudes of stagnant theologies, all looking towards the far-off horizon and knowing in their hearts there must be a way out and beyond the bounds within which they thought, dreamed and aspired. And countless others standing behind them, not so privileged in culture and achievement, but sound and eager in mind and heart, carrying the same burden of life and hoping for the advent of some new light and leading they knew not whence, to throw a meaning upon life and interpret them to themselves, conscious all the while of a guiding hand toward some unknown goal. Then came the mystical dawn and

the whole host moved forward, as if a door of the temple had been opened to them, to the portals of which they had been unconsciously led through the years. Upon these seekers a light broke as from another world; it was indeed from another world, on the threshold of which they had been long waiting. None had dared hitherto to speak of it, in church, college or lecture room. Some knew, yet feared to speak: it might have soiled their reputation. I recall a minister of the gospel to whom I gave some of this literature, hoping it might add value to his ministry, and who returned it with the remark that he was too rational and, moreover, all these ideas were in Plato. Perhaps they were, as they were also wrapped up, or enigmatically revealed, in the scriptures of India and Egypt. There they remained for the academicians to juggle with and isolated adepts to demonstrate. Academicians still juggle with them and ecclesiastics expatiate; while from the advancing host of seekers potential adepts are emerging to usher in the new age.

When a new idea arrests and possesses the waiting mind, it is never lost, and the mind moves on. It was so when the idea of the mystical adventure as a way of life entered the field of thought. The waiting had been too long and poignant for the idea to be accepted passively and dismissed. It was seized upon with inordinate zeal and became at once an active principle in consciousness and a subject of profound contemplation. It was placed alongside of philosophy and orthodox belief, investigated deeply and tenaciously applied, and found to fulfil a human need where those had signally failed. As for the intellectualists and the scientists, who had sat so long in the seat of authority and delivered their oracles, far from inspired ones, with measured rhetoric to quiescent followers, the advent of the new idea proved a sore trial to them. They were right, up to a point and within a very limited sphere, and they have been factors in education. They are wrong in so far as, a greater idea than they had conceived, with all its potent adjuncts, having cut across their chosen fields and upset, from foundation to summit, their carefully erected edifice of theory and discovery, they refuse to acknowledge possibilities for humanity beyond their own mundane vision. Moreover, the new idea dealt a sharp blow to the intellectual pride of these eminent authorities. But, until that is dissipated—and it is one phase of the world illusion which has to go before spiritual liberation is possible—evolution beyond the plane of mind is at a standstill. So that, holding fast to their pride of logic and mental acumen, and fearing a loss of reputation through a change of ground and countenancing unprofessional innovation, the impersonal and independent seeker is actually a world ahead of them in theory and in practice.

New ideas impinging upon the public consciousness differ considerably in strength and development. New historical and political ideas, for instance, are often of tardy acceptance and growth. They enter a field of settled and accepted maxims and experience, and are at once brought to the bar of authority, subjected to examination and jealous scrutiny, and violently opposed it may be for threatening the judgment or adding to the knowledge of those who have said the last word in their respective provinces. Those who are responsible for the innovations know what to expect and are prepared for it. Fierce controversy ensues, but the idea stands there in the full light of day, offspring of a mind that has dared to question the canons of orthodoxy or had the boldness to strike an unexpected blow in the cause of humanity, and there is no getting rid of it. We have seen many

instances of this, and it gives us faith in the secret omniscience of man and the intrinsic goodness of his heart. But for the existence of a few bold innovators on this planet, the customs and institutions of men, materialistic philosophies and deadening theologies, even science itself and statutes and common law, would crucify and damn the very soul of man. These innovators do not despise what is; they recognise the value of what has been; but they will not allow things to remain as they are. They are born enemies of the stagnation which arrests development and prevents amelioration. They are rebels against all that binds, holds and slays the innate power of thought. In former times they paid dearly for their originality and were placed behind bars or sent to the stake. To-day, they startle and raise much opposition; but no sooner have they spoken than they raise a following stronger than the opposition and are respected even when not fully understood. That is because they bring what is needed and awaited. The new idea passes like a beam of light into the public consciousness: there it stays to germinate and grow, and in a shorter or longer time, contingent upon its specific value and energy, opens out a fresh horizon of discovery and hope.

The dawn of the present mystical cycle was analogous to this. The idea was really a very old one, destined to emerge in a new form. It appeared in a shape exactly suited to the exigencies of the peoples to which it came. The time was propitious, for thousands were waiting for it. In its simplest presentation it voiced the urgent truth that there was a way of life within man which, in a materialistic age, he had entirely overlooked. It stressed the truth that here and now, in the living and suffering heart of a longing humanity, there existed the mystic lamp of the spirit which, with careful nurture, would illumine the dark temple of pain and sorrow, disperse the shadows of perplexity and error, and raise the mortal self into alignment with the divine. It encountered opposition, but of a tempered character, and mainly from the orthodox religionists. They decried it because, they asserted, it turned man from the worship of and reliance upon God and sought to make him self-sufficient and presumptuously his own saviour. A crude argument, and not worth discussion. But the redeeming idea grew apace and struck root in every stratum of society. Even a religious teacher here and there could not resist the appeal and enriching influence of it, and instead of an exponent of the word became an oracle of the spirit. But ecclesiastical law is not abrogated with impunity, and they soon passed away. Having a vital and immortal life, the idea gathered momentum through the years and expanded rapidly into a literature of immense range and influence. The east, the home for centuries of mystic lore and practice, aware of the awakening of the west to the science of the soul, gave ample proof of its interest and co-operation in augmenting the literature that taught the mystic way and widening the pathway of mutual understanding between them. Hence it is, that to-day no interested seeker need lack instruction and guidance; for mysticism has placed its indelible insignia upon western thought, openly challenged the strongholds of orthodoxy, and occupies the vanguard of spiritual culture and advancement.

It is claimed that mysticism is a fact in world history. To bring the fact closer to us, let it be said that mysticism is the most important branch of knowledge in the literature of the western world. It is far in advance of the technique of science, for, with all the wealth of discovery to its credit, science relies entirely

(continued in page 9)

The Soul and its Transmigrations

by Robert E. Dean

I

UNIVERSAL FAITH IN THE INDEPENDENT EXISTENCE AND SURVIVAL OF THE HUMAN SOUL

OF all the beliefs of mankind concerning what might be termed the "supernatural world," the belief in the human soul as a definite essence, capable of existing independently of the human body, has prevailed most widely.

This belief was and is found in all parts of the world, in all times and among all classes, however widely separated by physical, geographical or moral barriers. The lowest tribes of savages are united with the most learned philosophers in this conviction, and on this point the Hottentot and the Fiji Islanders agree with Plato and Aristotle.

Evidence of this belief among the lower races, who have no metaphysical theories as such, is to be found in their universal conviction that after the death of the physical body all men continue to exist as disembodied spirits.

The Esquimaux in the Arctic Circle, the aboriginal Australians and Patagonians, the Negroes of Central and Western Africa and the inhabitants of the innumerable islands of the Pacific—all believe in apparitions, or the unsubstantial reappearance of departed friends, and the great religions of antiquity—those of Egypt, Persia, India, China, Greece and Rome—have all contained tenets recognising the continual spiritual existence of the dead.

This universal belief could have arisen from only one of two possible sources—outward experience or inward consciousness. Either they have all actually seen these spirits and believe in them for that reason, or else they have not seen them.

If they have not seen them, the belief has prevailed with no facts of outward experience to support it, and must then be based upon some profound and universal fact of inward experience. Is there any such fact? There is.

We are all conscious of a "thinking," "feeling," and "acting" self—one which it is admitted has no actual bodily qualities. This Self acts and feels in every part of the body, and yet is not really located in any definite part, for if a non-vital part of the body is lost, the thinking and feeling and acting energy of the body as a whole continues unimpaired.

We also recognise and readily admit that this Self at times seems to go out of the body in dreams, in memory, in imagination, and in thought—which makes the past seem to be present and the distant to be near.

The soul itself seems to leave the physical body in dreams, for it then enters into another world—a world apparently as real as this material one. At the same time, it continues to maintain a marvellous unity, correlating and combining in a central Self or Ego the faculties of imagination and memory, hope and fear, love and hatred, thought and sensation, action, choice, and passive receptivity.

Yet it is the one Ego which experiences all these things, for our reason does not allow us to suppose that one portion of the

soul may be devoted to thought, another portion to feeling, and so on.

It therefore follows that it must be the one and the same undivided, indivisible Self which does all this. The consciousness of this indivisible Unity, a unity of which the physical body seems incapable, is the same in the savage and in the philosopher. It is a primitive, universal conviction.

The physical body dissolves at death, but the Self within the Body is indissoluble. It continues, one and the same, throughout all the changes of life and therefore will continue, mankind believes, after the physical body expires and disintegrates. Primitive man does not, of course, reason in this way and thereby convince himself of his immortality, yet his belief therein is none the less the natural outgrowth of his self-consciousness.

Some eminent thinkers, however, take a different view. They maintain that the man who sleeps and dreams in that state thinks that he has two individualities—one of which leaves the other during sleep and returns to it again when he awakens.

Yet, there is no definite evidence that any human being, on awaking from a dream, ever remembered that he existed simultaneously in two distinct series of conscious thoughts and actions, or upon two distinct planes simultaneously.

His "thinking" self was remembered only as one. It seemed to leave his physical body and accompany him elsewhere. He saw that the body had a principle of life remaining in it and with it, but not a second principle of thought. The theory of "a double soul" then seems a misuse of words, and rests upon no really scientific basis of observation or experience.

It is often asserted that primitive races of mankind regard their shadows as their soul, from which it is argued that the very idea of the soul was derived directly from the sight of the shadow.

This is illogical and can be shown to reverse the order of thought, for the idea of a soul must necessarily have existed before the soul itself could have been compared to a shadow.

When the Romans called a disembodied spirit an *umbra*, or "shadow," and the Greeks used the same word, they simply intended to convey the idea that it was "unsubstantial"—without any actual substance.

We can best realise the conceptions of uncivilised races of mankind by recalling our own ideas when we were children. We remember that our shadow then exerted an irresistible attraction upon our infantile minds. It aroused our fancy; we tried to run away from it, we stamped upon it, and found that it was an attendant from whom we could not escape. Yet it never occurred to us for a moment that it was our soul.

Childish fancies take possession of childlike races. The natives of Benin call a man's shadow his "guide," and believe also that it will bear witness that he has done good or evil during this life. The Basutos are careful not to allow their shadow to fall upon the river, lest a crocodile should seize it and thereby draw them in.

One remarkable and unaccountable exception—if it really is an exception—to mankind's universal belief in the soul as a simple,

substantial principle of "feeling," "thought" and "will" evidenced by Consciousness is the religion of Buddha, which persistently denies and rejects the idea of a soul in Man.

It teaches that Man is a flux of emotions, thoughts and acts, with no abiding principle behind or beneath them. A passage from the *Sutta Pitaka* may be quoted to the effect that the unlearned and sensual man regards the soul as residing in Sensation and Matter, and thereby derives the idea that "I AM." But the wise man who has escaped from this deluding idea has done so by freeing himself of ignorance.

Here, however, immediately appears the necessity of understanding the definite meaning of certain words—of entering into the same state of mind as the Buddhist thinker. In doing this we arrive at the point where we see that the whole purpose of original Buddhism was to teach men how to escape the miseries of life by the destruction of Desire, and among the desires to be destroyed is the wish for continued or continual existence.

In accordance with this the *Pitakas*, the oldest religious books, continually repeat such statements as :

"I see in the world this trembling race given to desire for existences ; they lament in the mouth of death, not being free from the desire for reiterated existences. Look on those men trembling with selfishness ; let them be unselfish, not having any attachment to existence."

The object being to produce perfect peace by the destruction of all earthly Desire, and even the desire for continued existence, the remedy is to be found in the Knowledge of Good and of Evil, which is the Buddhistic avenue of Salvation.

To destroy all Desire, the desire for future existence must be destroyed. This is destroyed by maintaining that there is no soul, or personal Ego or Identity, to continue after the physical death. Thus Buddhism denies the existence of the Soul.

Yet, on the other hand, it teaches Transmigration, which is one of its fundamental doctrines. How can there be a migration of the soul from one physical body to another unless there are souls to migrate ? The answer is an ingenious one and involves Karma, concerning which the Western world has a more or less confused and sometimes conflicting idea.

Expressed as simply as possible, "Karma" is the law of Cause and Effect made universal, for according to this law every moral or immoral action, every good and every evil deed, produces its definite result. When an individual dies, the whole results of his life are summed up in a new being, who thereby takes his proper place in the scale of humanity by the immutable law of Karma.

He does not pass or migrate into another body, but another being appears as the consequence of his past conduct. This is in many ways what the Western world simply terms a metamorphosis.

Yet, this doctrine belongs more to the metaphysical doctrines than to the religion of Buddha, in which at times it appears almost entirely repudiated, for there are innumerable religious passages similar to this : "These four, by the help of Buddha, went after death to the celestial world. I myself was the wise merchant of this transaction."

It is axiomatic that belief in a personal Self arises through a realisation of Consciousness. Observation of organised life definitely leads to a like conclusion, for we observe in all animals and plants an organisation in which Matter is governed, moulded,

correlated, renewed and brought into unity by some Power not perceptible to the senses.

There is thus a Cause which operates steadily and constantly on every minute part and portion of the organisation, thereby synchronising and bringing all under the use of the Unit—the law of growth in the plant, of sensation in the animal, and of thought in the man.

While the vital and vitalising process continues, all the physical laws to which the molecules of the body are otherwise subject are neutralised and overcome. The law of gravity, for instance, is neutralised and overcome in the plant which grows upward. The law of inertia is overcome in or by animals, who can originate motion. Chemical laws are overcome in both plants and animals in the resistance of change and decay.

This motivating force has been termed the Vital Principle. If this term "Vital Principle" be objected to, surely no one could deny the evident existence of a "vital unity," which is otherwise unexplained and unexplainable by the senses. For we are obliged to suppose some Cause of growth and a motivating cause of the correlation. In the final analysis, it can be nothing other than Life, or the Soul.

The definite existence of the Soul has been the basis of all great philosophies. According to Pythagoras, the individual soul is an emanation of the World-soul, and partakes of the Divine nature. At death it leaves this body to take another, and goes through a circle of appointed forms.

According to Plato, the human soul is essentially rational. It is pure Mind, but at the same time also associated with a lower animal soul composed of Energy or active power, as well as desire or passive affection.

The immortality of the soul is admirably argued in the beautiful dialogue of Phædo, which is one of the most charming works in all literature. According to Socrates, in this dialogue the soul is the Ego—the Mind which thinks, loves and acts, and when death comes it is not the Mind which dies, but the body only.

Aristotle maintained that all living things are endowed with a soul. A plant, for instance, has a soul which enables it to grow, and it is thus a constructive force. To this the vital force of the animal adds sensation, desire and locomotion. In the case of Man, the faculty of reason is added to all the others.

The Stoics believed that the Soul was an emanation of the Deity, an inborn Breath of God permeating the body. Yet, Materialism assumes that what through the ages has been termed the "soul" is simply the result of bodily organisation ; first, because all we know or realise are sensible phenomena, and second, because the state of the mind conforms constantly to the physical condition of the body.

A simple yet complete answer to the first objection is that Thought, Love, and Purpose, for instance, are not "sensible phenomena," and yet we are certain of their definite existence.

The second objection only proves of itself that the body is the necessary organ or medium by which the soul communicates with the outward world, and just as we cannot communicate through the telephone when the connection is interrupted, neither can the soul communicate with us when the body is disordered.

It also simply means that while the soul remains in its physical environment it needs and should be provided with a healthy body with and through which to do its work.

* * * * *

PRE-EXISTENCE AND TRANSMIGRATION

Having indicated the universal faith of Mankind in the definite, independent existence of the Soul, we will now consider the doctrine of Metempsychosis, or Transmigration.

This doctrine was taught by three great religions; that of ancient Egypt, of Brahmanism, and of Buddhism. It was taught by Pythagoras, Empedocles and Plato among Greek philosophers; by the Neo-Platonists, the Jewish Kabbalah and the Arabian philosophers; by Origen and other Church Fathers; by the Gnostics, the Manicheans and the Druids, and, in more recent times, by Fourier and others.

The Soul—Psyche, soul-unit, or vital monad—being assumed, four questions arise. First, did these monads exist before they entered the living bodies of plants, animals and men, or were they non-existent before that time?

Second, will they continue to exist after leaving these bodies? Third, if they pre-existed, how did they do so? Lastly, if they continue to exist after leaving these bodies, how is this possible?

Concerning the human monad, humanity itself has through its own inward consciousness almost universally answered the second question in the affirmative—that the conscious, thinking, willing, feeling Soul will definitely continue to exist after the dissolution of the body.

But concerning the question of the prior existence of the monads the answers are not so unanimous, yet a vast multitude of earnest scholars, in former days as well as in the immediate present, answer in the affirmative.

It is curious and illuminating to determine how many have believed in pre-existence because they also believed in Transmigration, or Metempsychosis.

The doctrine of Pre-existence has been advanced as explaining in some ways a part of the great mystery of Evil. Thus, if certain individuals were born under unfortunate conditions or with depraved or maimed physical organisations, it was assumed that the condition was in consequence of sins committed in a former state of existence.

When Christ was asked, "Did this man sin, or his father, that he was born blind?" he was in reality being asked which of the two contending theories of Evil was the true one—that of Moses, who taught that the sins of the fathers would descend on the children to the third and fourth generations, or the theory of Transmigration, according to which an individual's present discomforts or afflictions are the result of his own misconduct in a former state of existence—a prior life.

In fact, the theories of Pre-existence and Transmigration were both held to be parts of a system of penal retribution, and that this view of Transmigration was so held in ancient Brahmanism clearly appears from the following passages of the *Laws of Manu*, a Sanskrit work estimated to have been written more than seven centuries before the coming of Christ. It is rather a complete outline in itself.

"Be it known that the three qualities of the rational soul are a tendency to Goodness, to Passion, and to Darkness; and, endued with one or more of them, it remains incessantly attached to all of these created substances."

"Let the wise consider, as belonging to the quality of Darkness, every act which a man is ashamed of having done, of doing, or of going to do."

"Let them consider, as proceeding from the quality of Passion,

every act by which a man seeks exaltation and celebrity in this world, though he may not be much afflicted if he fail of attaining his object."

"To the quality of Goodness belongs every act by which he hopes to acquire divine knowledge, which he is never ashamed of doing, and which brings placid joy to his conscience."

"Of the dark quality, as described, the principal object is Pleasure; of the passionate, worldly Prosperity; but of the good quality the chief object is Virtue; the last-mentioned objects are superior in dignity."

"Such transmigrations as the soul procures in this universe by each of these qualities, I will now declare in order succinctly."

"Souls, endued with Goodness, attain always the state of deities; those filled with ambitious passions, the condition of men; and those immersed in darkness the nature of beasts—this is the triple order of Transmigration."

What particular bodies the vital Spirit enters in this physical world, and in consequence of what sins committed here, are then given as follows:

"A priest who has drunk spiritous liquor shall migrate into the form of a smaller or larger worm or insect, of a moth, or some ravenous animal."

"If a man steal grain in the husk he shall be born a rat; if a yellow-mixed metal, a gander; if water, a plava, or diver; if honey, a great stinging gnat; if milk, a crow; if expressed juice, a dog; if clarified butter, an ichneumon weasel."

"As far as vital souls, addicted to sensuality, indulge themselves in forbidden pleasures, even to the same degree shall the acuteness of their senses be raised in their future bodies, so that they may endure analogous pains."

"Then shall follow separations from kindred and friends, forced residence with the wicked, painful gains and ruinous losses of wealth; friendships hardly acquired, and at length be turned into enmities."

"Let every Brahman with fixed attention consider all Nature, both visible and invisible, as existing in the Divine Spirit; for, when he contemplates the boundless Universe existing in the Divine Spirit, he cannot give his heart to iniquity."

According to the ancient religion of Egypt, the object of the transmigration of the soul after death was more for the purpose of development. It was not punishment, as in Brahmanism, nor purification, as in some other systems of religion.

The soul, it was taught by the Egyptian priests, must go through the round of animal existence in order to complete its entire education, thereby making it in sympathy with the Divine Mind in the whole work of Creation.

First among the sacred books of Egypt was and is the *Ritual of the Dead*, or *The Book of the Dead* as it is sometimes called, which is a description of the passage of the soul after death into the presence of Osiris, the Judge or Lord of the Underworld, where, after being judged and justified by him, it eventually enters heaven.

The Buddhists seem to have derived their doctrine of Transmigration directly from the Brahmins, but developed it according to their own theories, among which is the belief that by a natural consequence the soul that does right during worldly existence "goes up," and the soul which does wrong "goes down," and that wrong-doing in the present life is the effect and continuation of wrong-doing in a former state.

The total result of wrong-doing and the consequence thereof is deemed to be perpetual Change, and is called *Sansara*; the state of peace and rest, on the other hand, is *Nirvana*. He who is not in *Nirvana* must be in *Sansara*, says the doctrine.

In *Sansara* there is nothing true or real, nothing fixed or lasting, but only Change and Deception. All is Vanity and Vexation of spirit, and life is uneasy and empty. All things revolve in a circle, without meaning or purpose. Birth leads but

to Death, Youth but to Age; Grace is deceitful and Beauty is but vain.

According to the Buddhist doctrine of Transmigration, everything migrates below the Buddha down to inert Matter. They believe in what may be termed "hereditary depravity," and therein of course lies the necessity for transmigration as a cleansing or purifying process.

Karma, or the Law of Merit or Demerit, is deemed to govern all existence, and is the explanation of or for the varieties in human fortunes and the individual differences of condition and character.

Thus it is shown that all things depend upon Karma, and that thereby perfect Justice presides over the Universe. "As a man soweth, so shall he reap," is the axiom—as he has sowed in former states of existence, so shall he reap in this world.

It is also a doctrine of this system that the law of Merit is more powerful than that of Demerit; that is, the rewards for doing right are much more extensive than the punishment for doing wrong. It is admitted that this is contrary to appearances, for Evil seems to prevail over Good and punishment seems swifter than reward.

However, it is pointed out that the best things ripen more slowly. The chicken, for instance, is able to secure its own food as soon as it breaks the shell, but a human child is helpless for many months. Moreover, Merit increases because it is in harmony with all Truth; but Demerit decreases, for all Just things oppose it.

Such a widespread belief as this of Transmigration must rest upon some reasonable foundation, for it cannot be believed that it is unmixed error. What basis of probability can be found in or for it?

The chief answer lies, strangely enough, in a comparison of mankind with animals—observing in animals so many elements in common with man, and seeing man with so many traits which are very marked in animals, it is perfectly natural and logical to presume that the human soul has passed through the lower forms of animal life.

This is unconsciously recognised when we speak of a certain individual as being "wise as a fox," another as being "sly as a snake," and possibly a certain woman as being "as vain as a peacock."

Some individuals are certainly like tigers in ferocity, and others like sheep in blindly following their leaders; others in many ways resemble the swine, the parrot, the vulture, or the monkey.

Noting such pronounced traits, it may not be at all absurd to presume, therefore, that the mind of man has reached its present state of development by passing through these lower forms. It also seems logical to believe that souls which have missed their opportunities might have to go back and pass again through certain stages. Transmigration, therefore, is deemed to be both a form of development and of retribution.

Animals, it will be admitted, can and do reason, remember and imagine; they have a conscience and seem capable of feeling wrong-doing; they have the natural love of approbation and are pleased with praise; they can in many respects and under many circumstances adapt means to ends; they have pride, which can be wounded; a sense of reverence for man as a higher power (which is the psychological basis of religion), and they have a sense of the supernatural. The animal soul or intelligence having

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these faculties, wherein, it may be asked, does it differ fundamentally from the human?

A great distinction between man and animal lies, of course, in the human power of articulate speech and verbal language. Animals have no verbal language—if they had we could learn it and converse with them.

Yet, the real distinction between man and animal lies in the Soul—the Mind, if you will. The human mind is capable of conceiving abstract ideas, while the animal mind has no such power. The dog, for instance, can understand a general or generic name, but not an abstraction, such as Truth, Beauty, Justice, Right and Wrong, Good and Evil, or Cause and Effect.

There is no evidence that any animal can adopt an abstract idea as its purpose in life and pursue it. That man is able to do so thereby gives him his immense superiority over all other creatures and thus makes him capable of high moral and intellectual development.

That man has evolved to his present state of physical development by passing successively through lower forms is the generally accepted doctrine of to-day. It is true that the Darwinian theory of physical evolution takes no notice of the evolution of the Soul, but it would appear that a combination of the two views—spiritual as well as physical evolution—would remove many difficulties which still attach to the theory of natural selection and the survival of the fittest.

Indeed, it would be curious to find Science and Philosophy again seriously considering this old, yet ever fascinating, theory of Metempsychosis and working hand-in-hand as was once done in the Ancient of Days, together possibly remodelling it to conform to our present modes of religious and scientific thought and again launching it upon the wide and boundless ocean of human Belief.

Impossible? Even stranger things have occurred in Science, Philosophy and Theology.

Rudolf Steiner's Life and Work —Continued from the April-May number

by Walter Johannes Stein

THE question whether Rudolf Steiner should remain as an individual researcher, form some kind of link with already existing Societies, or found a Society himself, was a very significant one for him.

During the Middle Ages, the great leaders of men were of opinion that entrance into a Society, or even the responsible leadership of any such body, was an obstacle in the way of occult development. The forming of every Society brings with it the consequence that the one who leads it or works in it as a teacher becomes involved in the personal affairs of the members. And all too often this means entanglement in questions which cause friction and disharmony among human beings. Ambition and many other forces in human nature lead to strife, and especially where men strive for occult development are these forces strengthened. It is essential to discard all trivial, personal matters in the striving for higher knowledge, yet the usual communities are far, far away from fulfilment of this ideal. Therefore entrance into a Society betokens a great burden for a man who is investigating the spiritual world. This may seem to strike a note of pessimism but it is confirmed by the history of all Societies which are concerned with occult knowledge. All of them have split time and again and their members have quarrelled bitterly among themselves.

Because this was well known in the Middle Ages, the great occult researchers kept apart. Thomas Aquinas, for example, never assumed a leading position in the Church and Francis of Assisi, after having resigned the leadership of his Order, entered it once again as its lowliest brother. Bernard of Clairvaux chose an existing Order of no significance merely in order to avert the necessity of becoming the Founder of an Order. Rudolf Steiner knew all this very well. "I avoided becoming a Member of the Theosophical Society," he said to me, "and contented myself with giving lectures there. . . . I did finally take on the work of leading one Section of the Theosophical Society, but I was not actually a Member. . . . Neither was I a Member of the Anthroposophical Society as it was founded in the first place. I just taught there and the people were willing to hear what I had to say."

During the period that Rudolf Steiner was giving his lectures to Theosophists in the Library of the Theosophical Society in Berlin, severe criticisms of the Theosophists appeared from his pen in a magazine of which he was then editor. He tried in every way to keep himself apart. It was not until the year 1923 that he founded the Anthroposophical Society once again, in a new form, took on the leadership of the General Anthroposophical Society and declared with whom he would work as members of the Executive. He did this over the heads of those who were then the officials of the Society and he was himself in doubt as to whether the spiritual world would or would not be closed to him if he became head of a Society. Very soon after the new foundation he spoke words of gratitude to the spiritual world which had not closed against him but had rather revealed itself in greater and greater measure.

It is important to know this because it has to do with the problem of why Rudolf Steiner became the head of a Society.

The German philosopher Professor Scheler once put this question to me and asked me to write the chapter on Rudolf Steiner in a collection of essays on sociology which he was publishing. I undertook the task but asked Dr. Steiner for his personal help, requesting that he himself should formulate the passage in my contribution dealing with the forming of the Society "around Steiner." He did this, and the relevant passage in my chapter comes from his pen. Rudolf Steiner said at that time: "The purpose of the Anthroposophical Society is to be a trustee of what results from spiritual research as vision or as inspired or intuitive knowledge. Such a trusteeship is justified because a great deal of what comes from occult knowledge can only be understood when the soul has undergone a certain preparation. The 'man in the street' is not able to understand it. A Society of this kind exists in order to form the protecting wall which enables everyone who can understand, to acquire the material he needs in accordance with his degree of knowledge and of inner development." Such a Society is not a "circle around Steiner"—as Professor Scheler had put it when he gave me the subject on which I was to write. Dr. Steiner said that no serious occult researcher would form a circle around himself. Nobody in whom such a wish was possible in the slightest degree would ever be capable of genuine investigation of the spiritual world. The higher truths would necessarily be concealed from him. Dr. Steiner added: "From its very beginning the Anthroposophical Society is organised with a view to its ultimate dissolution, for some day the whole of humanity will possess as natural knowledge what we are obliged to-day to learn in stages. What every school-boy learns nowadays was once part of well-guarded secrets in the Mysteries of antiquity."

It is clear that the forming of a Society, for Rudolf Steiner, was justified from the pedagogical point of view, because knowledge and development are only attained *by degrees*. On the other hand it is obvious to everyone that this very fact provokes rivalry, envy, and other petty vices among those who have too high an opinion of their own powers. And because Rudolf Steiner was well aware of this, the founding of the General Anthroposophical Society, so far as he was concerned, was an experiment.

Rudolf Steiner regarded it as his mission to bring the knowledge of repeated earth-lives to mankind—not in the form of a principle proclaimed in vague generalisations but as concrete knowledge that must be protected with a full sense of responsibility, tact and insight. Rudolf Steiner was of opinion that men of the modern age should acquire greater and more detailed knowledge of those human souls by whom history is shaped. He wanted to overthrow the *fable convenue* that goes by the name of "history" and would have us believe that "yesterday" forms "to-day." Souls who come from other centuries bear with them into the present time the unfulfilled impulses of these earlier centuries, and we must know and understand these souls.

Because Rudolf Steiner aimed at developing such knowledge and training others in it, opponents without number arrayed themselves against him. Humanity is still unwilling for what is hidden to be disclosed. And there were many who believed that the giving out of knowledge about repeated earth-lives was a cardinal transgression—with whatever circumspection and caution it was done. Rudolf Steiner spoke of this opposition in the minds of men as a "dragon" which our epoch must overcome. Recognition, however, was not to the dragon's liking, and in the fight with this enemy of true occult knowledge, Rudolf Steiner died. Men were not yet willing to follow to the very end a teacher who was capable of slaying it.

For the rest of the century there remained much work to be done. Rudolf Steiner achieved what it was possible to achieve, together with a few people who were around him—suited, some more, some less, to their tasks. He showed the epoch its mission and the mission still exists, for powers which do not belong to the present but to past centuries are working on, in masks, and are making a history which is *not* the true expression of the times. It was Rudolf Steiner's aim, however, to serve the true Spirit of the present, of the whole present epoch.

He died, fighting to the last moment, in this battle that was waging around unrevealed truth. The battle was in the world, in every soul as an inner struggle; it spread also to the groups that had formed in the course of the work. But what is unfinished cannot be described; the progress of history brings it to light.

Such was Rudolf Steiner's attitude to the problem of whether it was right to work in the service of occult knowledge as a Society or only as an individual. It is easier as an individual, as a group it is more difficult. For groups, societies, creeds, nations, states, have not yet reached the height of morality achieved by the individual. Very often the individual is impaired, not improved, by attachment to a group. But it is the task of our epoch to ennoble *groups*.

"Know yourselves as Folk-Souls!" was one of the calls addressed by Rudolf Steiner to the peoples, in the hope that the conditions of Europe would be bettered through the insight of important individuals who were capable of leadership. But in many respects the opposite happened, and out of their still unpurified instincts the masses placed in high positions those who most skilfully represented what they, the masses, were feeling. The reverse process is, however, the true task of the age: to make the nobility and courage of the individual soul into the principle of the forming of society. Rudolf Steiner's basic conviction was that moral goodness is achieved by the individual earlier than by the group. This teaching of his brought him political opposition. For it is not to the liking of the dragon when light is shed upon his scales. He works more effectively in the dark realm of passions.

In Rudolf Steiner's lecture-course on the destiny and tasks of the Folk-Souls, on the Light of the World which at the beginning of our era reached the individual but now would fain pass into the peoples over the wide earth, there are treasures of wisdom which it will take centuries to fulfil. Into the souls of individuals the Light of the World has been able to penetrate. It lives on within them and in happier times will become effective through the reincarnation of these souls. Rudolf Steiner was one who worked for the future. One of his greatest virtues was the capacity to *wait*. But, after all, why should a man hurry who is able to look across thousands of years and who knows that the

same human souls live through all the epochs of history? Again and again we return to the earth. Every incarnation, every epoch is a step in the great gradation of the school which shapes mankind. Why should there be hurry? . . . And yet pain surged high from the picture of the present world. Men were retrogressing instead of advancing. There they were, proclaiming themselves, these earlier earth-lives. But instead of becoming conscious to individuals they laid hold of the masses in the form of passions out of due season, goading them to actions which belonged to the Middle Ages, to the pre-Christian era, to the days of Rome and ancient Babylon. The great innovations we have witnessed in the twentieth century—what are they but the masked parade of earlier epochs, garbed in the passions which once raged in tumult and which, in our day, knowledge should bring to quietude? But this knowledge could not find its way to men.

This was the pain which Rudolf Steiner suffered. He saw the uprising of a world which retained in the astral sphere, in the sphere of the passions, all that which in the realm of the self-conscious and responsible *Ego* would be the highest knowledge—the knowledge that is taught by the Spirit of the Times. Hence Rudolf Steiner's words of warning, given at the right time, *before* the war: "Know yourselves as Folk-Souls!"

At the entrance of the Greek Temple to Apollo, the God of Self-Knowledge, were inscribed the words: "O man, know thyself!" Plutarch, who was an Initiate, explains this and says that the name Apollo is derived from *A* and *polys*. "Not"—"Many"—this was the meaning of the name of Apollo. He is "the One," the "I," "Self-knowledge." On his lyre, Apollo teaches that music which, out of the power of the self-conscious *Ego*, lets thinking, feeling and willing resound. They are the three strings of the lyre. Those who through true self-knowledge realised the magic power of the *Ego* and found its quietening, harmonising influence, knew that the God existed. Therefore at the other door of the Temple, visible to those who had passed through the Holy of Holies and were now to return to the world in order to work for the God, stood the word: *Ei*—"Thou art!" Because a man had found himself, he had found the God, the moral World-Order, in the power of the *Ego* to harmonise the soul. Thus it was in Greece; thus was the dragon vanquished in the Orphic and Apollonian Mysteries. The dragon lived there in the *individual* soul, as disharmony.

But to-day it is different. In our time the dragon lives in the disharmony that is ruling in the forces of *social* life. Everything that was inward in Greece is now externalised. It is not the forces of the *soul* but the forces of the *peoples* that are involved in strife. What was fulfilled by the "I" in the Greek Mysteries must be fulfilled in the modern world by mankind. Mankind must awaken to self-consciousness, just as the "I" awakens inwardly, in the soul forces. But mankind is not organised. Let it not be thought that "mankind" means "internationalism." Internationalism is only the struggle of the forces of nationalism, the polar opposite that is bringing itself to expression as a world-wide force. Humanity has yet to find itself. Its representatives, including those of the economic world, have yet to be born out of the self-realisation of the Folk-Souls. When the peoples recognise that their tasks are not all identical, that not all of them, for example, are primarily concerned with industrialism, but that the one has this and the other that as a task and mission, there will again arise the principle of true exchange which is based on differentiation.

If this were known and understood, the human race as a whole, having found its own true being and looking back upon its path, would say to the God once again: "Yea, Thou art!" As the Greeks found Apollo, so must we find the Christ Who gave His blood to the earth, to the whole planet, Who bids us partake of bread and wine, the flesh and blood of the earth, as members of the community that is mankind.

Rudolf Steiner's conception of Christ was not bound up with any particular creed. He saw in Christ the Being Who will achieve for the peoples what Apollo achieved for the individual in the days of Greek culture. The Greeks had an Apollonian art and an Apollonian philosophy. What we need, however, is an economic life that embraces the whole earth. And the forming of this world-wide economic life in which all mankind, differentiated into its national parts, is concerned, was for Rudolf Steiner the expression of the true religious striving of modern times. In the various creeds and existing forms of religion he saw imperfect attempts to approach this ideal of humanity which is there for the Hindu or Mohammedan just as truly as it is for the Christian. Even according to the doctrines of the Church, Christ died for *all* men, not only for a few favourites of destiny. Thus Rudolf Steiner was a friend of all religions, studied them eagerly, recognised with equal love what is common to them all and the particular characteristics of each, and tried to awaken in his Society the realisation that we all belong to one humanity but have been led, through the course of many lives, to different destinies. Love among men and the riddle of destiny formed the central point of his studies.

In the religions and philosophies Rudolf Steiner saw a gradation of knowledge in which, fundamentally, the same things are taught, adapted to different epochs and different psychologies. He held, however, that Christianity is capable of infinite development and constantly quoted the words of St. John that the world could not contain books enough to include everything Christ had to teach. To Rudolf Steiner, Christ was the "I" of the Gods, the central Being of all the religions, the One Who permeates all, a Being Who, coming forth from the Father, enters history as the Son and has yet to be brought to expression as the Spirit in man. He taught that the world of the Father remains hidden, for it embraces what came to pass in the process of the world's creation. The world of the Son is the world in which we are living. Nothing can be achieved in this world without the central Light, the central Being Who passes through the Mystery of Golgotha for the healing and upliftment of men. The world of the Spirit is, on the one hand, the world that is opened up to us as revelation and, on the other hand, the world that we, permeated by the Divine-Human, bring to realisation. The Spirit of antiquity was the *revelation* from above; the Spirit of the modern age is the God-guided striving upwards. At the point where the one passes over into the other, lies the earthly life of Christ. At the beginning of that life stands the Baptism in Jordan where the Father-Grund of Worlds revealed the Spirit who came down as a dove into the Son. But at the end of that life, the Spirit appears in the Whitsuntide proclamation, forming community. This Spirit is bestowed by the Son Who raises the single "I" to freely-willed community. This path of evolution is also the path of humanity that comes forth from Nature, turns to the Self and then to the fully conscious forming of community, thus creating by the side of the natural world, a second: the world of social life.

Rudolf Steiner's picture of the world was rooted in the

sciences, comprehended history with all the grand uniqueness of its happenings, and glimpsed in the creation of the world of social life the beginning of a new creation, of a new Nature. From a personality at the same time so "impersonal" there streams a power which releases from forces of knowledge those *creative forces* which are mediated through the realisation of the Self.

(To be continued)

HAZRAT INAYAT KHAN—(continued from page 33)

to ignore in thought, word and deed, the differences of race, colour and religion, and by opening the wings of inspiration and intuition which cover the heart in the normal life of man, to rise into that consciousness of unity expressed by him always in the phrase "the Brotherhood of Man in the Fatherhood of God."

To present the character and personality of a mystic is at all times wellnigh impossible; to present those of Inayat Khan is a task like that of describing the perfume of a rose to one who has not even seen the flower. Not his words alone, but his presence was the message which he brought. He has said "It is not a particular religion that can produce spirituality in man; spirituality depends upon the tuning of the soul." Of this tuning he constantly spoke, explaining that to each person a particular pitch or vibration of self-expression was possible, and, as the leader of an orchestra may sound the pitch to which the other instruments must be tuned, so the spiritual teacher by his very being attunes the souls of those around him to the same note. This tuning is the real Initiation, or, in Christian phraseology, the Redemption of the Soul. Seeing plainly, as he did, the lack of understanding of life and its meaning to the present day, and expressing his knowledge in the words, "The present spirit of humanity has commercialism as its crown and materialism as its throne," Inayat Khan preached unceasingly the necessity of a new perception of religion and of the Being of God, to be gained only by the unsparing demolition of the old thought-forms, prejudices, and inhibitions, which bind men like chains to the limited self, and the opening of the consciousness as the flower opens to the sun. We cannot better bring to a close this attempt, so inadequate, to depict the Murshid and his message than by quoting once more his own words, "The God ideal is the flower of creation and the realisation of Truth is its fragrance, the Creator is hidden in his own creation and the same light which is fire on earth and the sun in the sky is God in Heaven."

"All things are double, one against another: Tit for tat; an eye for an eye; a tooth for a tooth; blood for blood; measure for measure; love for love.—Give, and it shall be given you.—He that watereth shall be watered himself.—What will you have? quoth God; pay for it and take it.—Nothing venture, nothing have.—Thou shalt be paid exactly for what thou hast done, no more, no less.—Who doth not work shall not eat.—Harm watch, harm catch.—Curses always recoil on the head of him who imprecates them.—If you put a chain around the neck of a slave, the other end fastens itself around your own.—Bad counsel confounds the adviser.—The Devil is an ass."

R. W. EMERSON (from the essay on *Compensation*).

Mes Maîtres

par Camille Palanque

Je puise le savoir aux sources ignorées
Tandis que mon corps las est livré au sommeil,
Mon âme, apparentée aux âmes libérées,
Reçoit, pendant la nuit, leur aide et leur conseil.

De mon corps détaché,
Mon esprit, qui s'élève,
S'envole, relâché,
Vers l'infini du Rêve.

Je consultais mes Voix, même petite fille,
Car mon âme, du corps, très tôt s'émancipa :
Au grand étonnement de toute ma famille,
Je savais mes leçons, que je n'apprenais pas.

Depuis ce temps lointain
J'ai la clé de l'espace ;
Je sais, chaque matin,
Ce qu'il faut que je fasse.

Mon esprit n'est jamais partagé par le doute
Car je glâne, en secret, dans les champs de l'Astral,
Des clartés d'au-delà, pour éclairer ma route,
Et les conserve, en moi, ainsi qu'un Saint-Graal.

En ce guide très sûr
Plaçant ma confiance
Je reçois, du futur,
Comme une prescience.

J'appelle le concours, pour m'aider à ma tâche,
Des esprits bienveillants qui habitent l'Abstrait :
Ils se font mes Mentors, dans l'effort sans relâche,
Me gardant de la peur ainsi que du regret.

Mes Esprits familiers,
Dont je reste l'élève,
En maîtres singuliers
N'enseignent que le Rêve.

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Hazrat Inayat Khan

MYSTIC AND PHILOSOPHER

by *S. Saintsbury Green*

TO write anything which shall at all adequately deal with the life and character of Hazrat Inayat Khan, and to confine the subject within the limits of an article, is a very difficult task.

His was a personality which, like the chameleon, borrowed colour from its temporary environment; in his case, however, it took colour to give colour; in other words Hazrat Inayat Khan invariably adapted and limited his presentment of himself, and of a particular facet of his many-sided personality, to the measure and requirements of the mind with which he was dealing.

The writer of this article has often wondered if this were not the real interpretation of the much discussed words of St. Paul, with regard to "Being all things to all men"? Born in India, at Baroda, in the year 1882, Inayat Khan was, on both sides of his parentage, linked with several distinguished Indian names, among whom we may mention Jummashah, the Great Seer of the Punjab, and Moula Bux, sometimes called the Beethoven of India, whose portrait is in the South Kensington Museum.

His family were Muslims, and he was brought up in his early youth in that religion, later going to a Brahmin school, which fact gave a bias to his already questioning mind. At school the subjects which chiefly interested him were Philosophy and Music, and he later took music as a special subject at the Academy of Baroda.

When quite a boy he composed music and wrote poetry in Sanscrit, and was commanded to sing one of his compositions before the Gaikwar of Baroda, who rewarded him with a scholarship and jewelled necklace.

He has said that he owed his musical gifts, or rather their development, to the guidance and teaching of his grandfather, Moula Bux, whom we have already mentioned. At that time music was still regarded in India as an almost entirely religious art, and both singing and playing were largely inspirational; improvisation on a certain theme or "Raga" being the popular form of expression.

Moula Bux introduced a system of notation which enabled Eastern music to become intelligible to Western ears, and such instruments as the Vina and Sitar, supported by the little drum heard everywhere in India, were introduced later to America, England and the Continent by Inayat Khan and his two brothers.

After the death of his grandfather Moula Bux, the young Inayat became restless, seeking in all directions the possibility for self-expression and expansion of thought. He asked and received permission from his parents to undertake a tour of India, with the idea of uniting an effort to carry on his grandfather's work in music with his own desire to dive deeper in his studies in comparative religion.

In the first of these two undertakings he received great encouragement from the Nizam of Hyderabad, a great devotee of music and poetry and also himself a student of mysticism and philosophy. During his tour he was depressed to find that the masses were adopting Western ideas with regard to music, and in many cases substituting gramophones for the Sitar and Vinas,

which alone could express the music of the heart that for so many ages had been the inspiration of the East.

This tour secured the professional success of Inayat as a musician, but, even more important to his later developments, brought him into contact with many personalities whose impact upon his own developed the mystical side of his temperament and opened the way for its further development.

At this point it is necessary to diverge from our subject slightly, for in order to understand the life and character of Inayat Khan, the spiritual outlook of the East, and especially of India, must be understood. There it is considered needful that the spiritual faculties should be trained and developed under the guidance of a qualified teacher as definitely and carefully as the mental and intellectual qualities are developed in the West. Such a teacher is known by the name of Murshid, or should he be of a specially exalted and spiritual nature, of Pir-O-Murshid, and is regarded by his pupil in a way almost impossible to explain to the average Western mind. The relation between the Murshid and his Mureed, or pupil, has been described by Inayat Khan as "a friendship in God," and also in these words, "A Murshid is a gateway unto the Unseen Master, and a portal unto God, the Unknown."

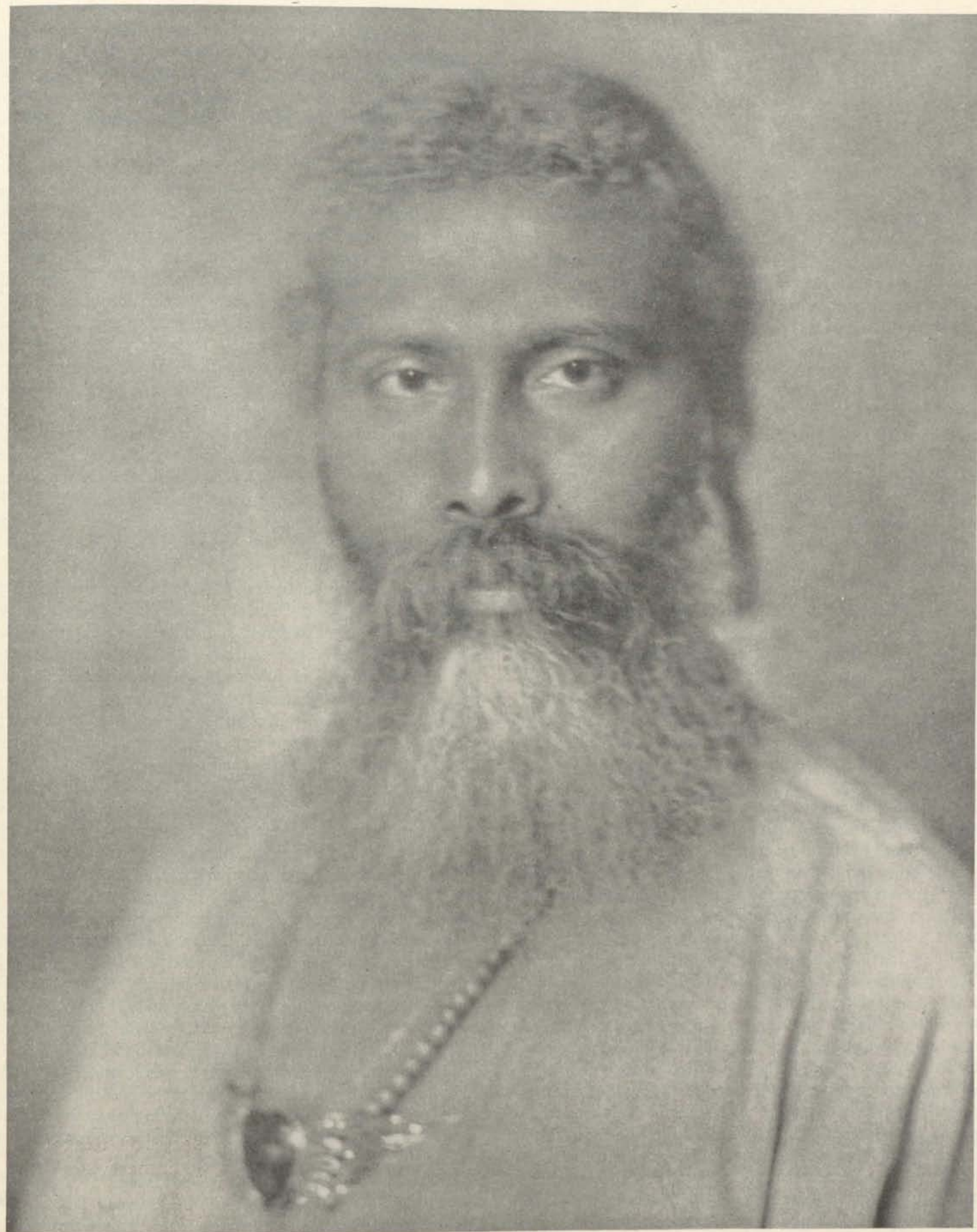
For such a relationship Inayat was constantly yet unconsciously seeking, and in his search he tells us that he met many and various presentiments of this conception for whom he found it impossible to feel respect, owing to the fact that the claim to spiritual importance is easy to make, and the reality hard to find.

At length, however, his search ended in his contact with Saiyad Mohammed Madani, a direct descendant of the Prophet Mohammed. From the moment of meeting a deep spiritual attachment was established between the two; and under the guidance of the Murshid, Inayat studied the mystical literature of India and Persia.

The form of philosophic mysticism held by those who call themselves Sufis, or students of the Divine Unity, is divided into four schools, the Chishtia, Nakshbundia, Kadria and Soharverdia. The former of these was the one followed by Saiyad Mohammed Madani, and to his joy Inayat found that in this school music of a spiritual kind is considered the highest expression of devotion and worship.

After finding his teacher and being initiated into the Chishtia school of Sufism, Inayat became increasingly conscious of the urge within himself, which had never been entirely absent since his boyhood, to carry to the Western world the Sufis' conception of the Divine Unity in which all the religions of the world should be regarded as prismatic hues in the Great White Light of Truth. Before leaving this physical world his Murshid realised also the mission laid upon his pupil and blessed him with these words, "Fare forth into the world, my child, and harmonise East and West with the harmony of thy music. Spread the wisdom of Sufism abroad, for to this end thou art gifted by God, the most Merciful and Compassionate."

(continued in page 32)



Hazrat Inayat Khan

Is There Evidence of Survival?

by Robert Harborough Sherard

WILDE'S wraith was evoked from the Yonder-Land, and the first thing he communicated was: "*Doriano mi ha tradito*" (Dorian has betrayed me). Gide asked him his opinion about his trial, and Wilde said: "It was typically English. Perjurers, Hypocrites, Puritans." Vannicola said: "Thou knowest the *cultus* I have for thy works. I beg thee to express an opinion on me." Wilde answered: "Thanks, Vannicola, for the harmonies thou hast thought out and written about me." Ruyssenberg said: "We would like to know your opinion on life beyond the grave." Wilde answered: "A chaotic confusion of fluid nebulosities. A *cloaque* of souls and the essence of organic life."

Gide then said: "And as to the existence of God?" Wilde answered: "That is still for us the great mystery."

This account, which I gave in my book, *The Real Oscar Wilde*, seems vaguely to have inspired the automatist or the ouija board in some of the remarks passed through them by Wilde to the world at Mrs. Travers Smith's séances, though the lady declares that although she knew the book she had not read the passages which I fancy have inspired her subconsciousness.

But who that knew anything about Wilde could imagine him asking for pity? The most extreme *superbia*, bordering almost on arrogance, was one of his strongest characteristics. Dr. Fodor, I see, quotes from the first script the words "Pity Oscar Wilde" as having been said by the man himself. Immediately on this absurdity follows the extraordinary mythological comparison—coming from so perfect a classical scholar as Oscar Wilde—that "bound to Ixion's wheel of thought he must complete for ever the circle of his experience." Of course Ixion's wheel was not of the nature of the Catherine wheel, which like the music in a certain popular jazz tune goes round and round on a central pin, but runs straight forward in a flaming circle through the nether regions.

As Dr. Fodor points out, much of the stuff in the first script is not generated by cryptesthesia, but by subconsciousness, being eruptions from badly digested passages in Wilde's works. Mrs. Travers Smith, by the way, puts these passages in italics.

Dr. Fodor does well, I think, not to reprint much of what appears as from Oscar Wilde in the *Psychic Messages*. For instance, the hideously impossible sneer about his mother, in the second script, which was received on June 17th, 1923, and was recorded by Miss Cummins with Mrs. Travers Smith as medium, and where Oscar Wilde, on being asked, "Have you seen your mother?" is represented as answering, "Yes, I have seen her. She has not improved in the process of dying. She is less comely now than when Speranza used to lead the intelligentsia in Dublin in those days when we had still the relics of civilisation among us."

This from the man who tells us in *De Profundis* of this mother's death, and the feelings that the news evoked in him. "No one knew how deeply I loved and honoured her. Her death was terrible to me; but I, once a lord of language, have no words in which to express my anguish and my shame. Never even in the most perfect days of my development as an artist could I have found words fit to bear so august a burden; or to move with

sufficient stateliness of music through the purple pageant of my incommunicable woe." Compare this passage with the wording and import of the message in the Oscar Wilde script No. 3.

From some letters that have recently come into my possession, written by Lady Wilde as a girl and young mother nearly ninety years ago to a gentleman residing in Scotland, and only lately discovered in a secret drawer of an old bureau, I have had the distressing certitude that, wildly as Oscar loved his mother, this affection was barely reciprocated. I wonder if the poor fellow knew that all his life, and whether he may not have suffered the agonies of the misunderstood.

Lady Wilde, who had expected a daughter and would be much chagrined when a boy was born to her, shows in her letters an almost contemptuous disregard for Oscar and a perfect adoration for her elder son William, and this marked preference seems to have continued through life. It was in Willie's house that she died, though Oscar was the provider of all the household needs; and when Oscar was sentenced all she found to say was: "May prison help him."

The first allusion to him in these letters is on November 22nd, 1854. "A Joan of Arc was never meant for marriage, and so here I am, bound heart and soul to the home hearth by the tiny hands of my little Willie and as if these sweet hands were not enough, behold me—me, Speranza—also rocking a cradle at this present writing in which lies my second son—a babe of one month old the 16th of this month and as large and fine and handsome and healthy as if he were three months. He is to be called Oscar Fingal Wilde. Is not that grand, misty and Ossianic?"

Further on in the same letter she says: "Willie is my kingdom. I must seek to govern wisely there and leave this world of Futurity to its mystery and Fate." Is it not true to say that, of the two children, the thoughts of most mothers would have been on the new-born babe, rather than on the older child?

On June 17th, 1855, Speranza writes: "Oscar is a great stout creature who minds nothing but growing fat. Willie is slight, tall and spirituelle [*sic*], looking with large beautiful eyes full of expression. He is twined round all the fibres of my heart, but what do you think of Mrs. Browning's son who at six years old composes the most sublime poetry? Poor child, I should die of apprehension if Willie were like this." She evidently does not feel the same apprehensions with regard to Oscar.

In a letter of May 18th, 1858, where there is no specific mention of Oscar, comes a passage at the end thus: "I long to have Willie's pretty graceful head resting against my shoulder while I read 'The Lady Clare' to him from Tennyson or the scene in 'Hiawatha,' two favourites of his."

This preference continues to manhood, for we find in a letter dated May 8th, about 1875, these lines: "My eldest son Willie has been called to the bar and so has planted his foot on the ladder of fame. His hope is to enter Parliament and I wish it also. Oscar is now a scholar of Oxford and resides there in a very focus of intellect. Ruskin had him to breakfast and Max Muller loves him." The elder son is still the first thought, but by

now Oscar's brilliant scholastic successes have wooed some appreciation from his mother's heart. Here the thought occurs to me that perhaps it was his mother's preference for her elder son that prompted some of the bitter things that Oscar said to Willie on more than one occasion with reference to his "gutter friends in Fleet Street," his "quest for the inevitable half-crown," and so on.

Despite the fact that the unhappy man all through his life must have had this snake of unrequited affection gnawing at his heart, his adoration for his mother never slackened. It was so strong in him that after her death she is said to have appeared to him in dreams in his cell, and strangely enough as though to warn him of sorrows coming or to comfort him against them. He used to notice that on the morrow of these apparitions something did happen in the dreary prison routine to bring trouble upon him, some brutal rebuke from an official or some fresh humiliation. Wilde must have been, as all poets are, intensely susceptible—receptive, I might say—to psychic influences. Consider his certitude in his heyday that disaster was his manifest destiny, to which he must willy-nilly proceed.

Now let me quote from the scripts reprinted by Dr. Fodor a sentence which shows, I think, that Oscar's youthful ambition to test the rhythmical value of prose must have been burnt out of him by his revolutions on Ixion's fiery wheel in its peregrinations through Hell. "... That is only one aspect of me. There is the brilliant orange of my thoughts and the deep rose-red of my desires which cling to me still." (This is obviously a clumsy reminiscence of the rubbish about the *n* rays of Dr. Luys who visualised colours emanating from human bodies according to their mental or moral compositions, and was laughed out of the scientific world.) "They are perfumed and smell sweet to me. But there is somehow a sense that they are getting a little stale. This condition of twilight is bringing out a delicate mossy mould upon them which rather damages their hue."

Rhythmical prose, indeed!

I was very glad to see that Dr. Nandor Fodor nowhere quotes from the *Psychic Messages* the passages in which Oscar Wilde speaks of himself as a criminal. He had never any sense of doing wrong in what he did, and for which he was punished. This is one of the characteristics of the dementia from which many homosexualists suffer. Sir (later Mr.) Roger Casement is a case in point, as also that unfortunate Stuart Mason, one of the most scholarly of men and a worker if ever there was one. Neither of these two men had any idea that they were criminals as the world sees them. They kept careful diaries of their horrible performances. Roger Casement's diary helped to send him to the gallows, and Stuart Mason's to prison on more than one occasion. Wilde certainly had no idea he was doing wrong or had done wrong. This is why I have always represented him as irresponsible and therefore free from criminality. On the first night of his third trial I was with him in Oakley Street and he was telling me that what was most painful to him during that painful day was seeing the gang of witnesses whom the prosecution had collected against him. He said: "And they jeered at me when they saw me, but I never did them any harm. I never tried to be anything but kind to them." And really at that moment his eyes were dimmed with tears. He imagined that his extraordinary love for these boys was nothing but a sisterly or motherly affection. It was the most complete case of biological introversion.

The apologetic and whining admissions of criminality which stud the pages of *Psychic Messages* are as obviously in-

authentic as the alleged "confessions" which Frank Harris professes to have received from Oscar's own lips on earth, and to the most hideous of which—the one from that vile chapter "A Great Romantic Passion"—the Messrs. Sewell have given fresh publicity in the play *Oscar Wilde* recently performed at the Gate Theatre before capacity audiences: a confession (the debauching of a young soldier) which, if my book on Harris has disproved anything at all, I have shown to be a pure fabrication, as maliciously wicked as it is idiotically absurd. It is an insult to the police and military authorities of Paris, apart from its outrageous injustice to Wilde. Twenty-four hours after his first rendezvous with the young conscript Wilde would have been arrested on the charge of *excitation de mineurs à la débauche*, as a glance at the Code Pénal would have informed Harris, the brothers Sewell and Norman Marshall, if they had cared twopence for verisimilitude.

No. Wilde admitted no criminality, though once in a mood of sheer badinage he did recommend that Smithers should offer the manuscript of *The Ballad of Reading Gaol* to a certain Sunday newspaper "which," he wrote in his letter to his publisher, "is bought by the criminal classes, to which I now belong; so that I should be read by my equals—a novel experience for me."

And now to come to "the snake in the grass," which definitely and conclusively shows that the messages recorded by Mr. Soal, Miss Cummins and Mrs. Travers Smith in the alleged Oscar Wilde scripts did not, could not have, come from Wilde. In the tracing of the facsimile of what Mrs. Travers Smith calls The Second Oscar Wilde Script, from which Dr. Nandor Fodor quotes also, are the words: "Enquire about Mrs. Chan Toon. I had the honour of her acquaintance some years ago."

The previous day (June 17th, 1923) an alleged message had been received from Oscar Wilde which was recorded by Miss Cummins, with Mrs. Travers Smith as medium. Oscar Wilde had been asked to tell them about Mrs. Chan Toon and is alleged to have answered: "I will not tell you anything about her. For I want you to make enquiries about the lady. She was a perfect specimen, fit for the satin lining of a jewel case; and if she is still alive she could tell you much that would throw a light on my life as she knew it."

Now in the year 1923 the name of Mrs. Chan Toon was closely connected in the public mind with Oscar Wilde. In October 1921, there was published in *Hutchinson's Magazine*, and in December of the same year in *The Century* of New York, a play or pantomime entitled *For Love of the King*, by Oscar Wilde. This play was, on October 22nd of the following year, published in volume form by Messrs. Methuen and Co., the publishers of Wilde's complete works, amongst which it was included. Together with its publication in magazine form was issued the statement that this pantomime had been "invented" by Oscar Wilde in 1894 or perhaps a little earlier, not for performance or publication, but as a present to one of Wilde's friends, Mrs. Chan Toon; also a letter to her which was supposed to explain how this play had come to be written. This letter was declared by Stuart Mason to be an obvious forgery, and I am afraid there can be no doubt that it is nothing else. Amongst other things Wilde says: "I am in the labours of a new comedy. The other day I met a perfectly marvellous person who, without knowing he was doing it, has irradiated my present with sinuous suggestions; a Swedish baron, French in manners, Athenian in spirit, an Oriental in morality. His society is a series of revelations. . . .

Constance wishes to be recalled to your remembrance most heartily, and as for me, who bathe my forehead in the perfume of the nenuphars, I throw myself at your feet. Oscar Wilde."

There was also published a biography of this Mrs. Chan Toon. It appeared that she was born in 1872; her maiden name was Mabel Cosgrave. She married a Burmese prince, Chan Toon, whom she had met when he was studying law in the Temple. They married, returned to Burmah, where she had a daughter, and where he died, leaving her a large fortune. She then married a Mr. Wodehouse Pearse. Her name as Mrs. Chan Toon was all the more vividly impressed in 1923 on the minds of anybody interested in Wilde because, immediately after the publication by Messrs. Methuen of *For Love of the King* (of which they had bought the copyright from Mrs. Pearse for £50), Christopher Millard (Stuart Mason) violently attacked the authenticity of this play as one of Wilde's works.

But all this dispute between Millard, who did not hesitate to call Mrs. Chan Toon a hawker of Wilde apocrypha manufactured by herself, and the Messrs. Methuen hardly comes within the scope of this article. Suffice it to say that he established a very good case against the lady, though it must certainly be added that a £100 verdict of damages for libel was awarded to Messrs. Methuen when they proceeded against him for certain expressions which he had used in writing about their dealings with Mrs. Chan Toon. It was clearly demonstrated by Stuart Mason that Wilde had never heard of Mrs. Chan Toon, had died in blissful ignorance of her existence, and that therefore it was utterly impossible to believe that he could have told Mrs. Travers Smith that he had had the acquaintance of this lady several years before his death and that he looked on her as "fit for the satin lining of a jewel case."

As a matter of fact, she was considered, a couple of years later, fit to line another form of jewel case by the Bow Street magistrate before whom she appeared, as all who run may read in the *Daily Sketch* of Wednesday, January 6th, 1926. There is also published a picture of her with a parrot on her right arm. The heading above this picture is "Charged with Theft." From the text which accompanies the sketch it appears that Mabel Wodehouse Pearse, aged 53, describing herself as a writer and living in Norfolk Square, Paddington, was charged with having stolen twenty-four £10 notes from a Mrs. Bridget Wood, an old lady with whom she had been lodging in Aldwych Buildings.

The whole of the wretched story about this unfortunate woman, her claims in connection with Wilde and her exposure by Christopher Millard (Stuart Mason), is fully set out in *Le Mercure de France* for October 1st, 1925; February 1st and March 1st, 1926; and January 1st, 1927.

It suffices here to say that Oscar Wilde did not know Mrs. Chan Toon, had never heard of her; and that therefore these scripts, which seem to have inspired Dr. Nandor Fodor with speculations as to whether or not they contribute to a belief in the survival of Oscar Wilde, have no value of any sort. They proceed either from cryptesthesia or from subconsciousness.

This was the opinion that I held at the time of the publication of *Psychic Messages*—an opinion which Dr. Nandor Fodor's admirable and unbiassed article does not tend to modify. I wish to goodness it did. What a joy it would be really to be quite sure that that wonderful thing which was on earth the soul of Oscar Wilde is still in being, and might one day be found again by his sorrowing friends!

HAZRAT INAYAT KHAN (continued from page 28)

In accordance with this desire Inayat Khan left India in the year 1910; and accompanied by his brother Maheboob Khan, and his cousin Mohammed Ali Khan, arrived in New York in mid-winter. He has described this arrival as being almost unendurably difficult in every respect. The bustle and noise of the great new-world city, the cold, and the lack of funds combined with the fact that the Indian friend to whom they had an introduction was absent at the time, all these taken together produced an overwhelming longing for home and kindred. For some time it seemed impossible to contact anyone sympathetic to their outlook, or ready to give them the opening necessary in the circumstances. After a time, however, the way was opened for them, and they came into contact with people interested in music. After performing and lecturing on music at the Columbia University, and being well received by the professors there, they started a tour including nearly all the best-known cities of the United States, in which Inayat Khan spoke at the universities and colleges before intelligent and appreciative audiences on philosophy and music. After visiting California and establishing the nucleus of the Sufi movement (under which name Inayat Khan presented his mysticism) he sailed with his associates for Europe.

Time and space forbid our following him through his early life in England, France and Russia; he tells us that in the latter country in those pre-revolution days he found a longing for spirituality and a metaphysical tendency of thought closely allied to that found in India.

He writes of this time: "I found much more sympathy and response from the English than I had expected from them when in India; their gentle and courteous nature (felt after coming from America), revealed a sharp difference between the old world and the new. But there was little curiosity concerning India and her people, and I found it very difficult at first to come into contact with minds open to philosophy and metaphysics."

During the years 1910 and 1914 Inayat Khan travelled largely; and at the beginning of the latter year he came to England, in which country he eventually lived for a longer period than in any other part of the western world, only leaving it in 1921 to settle with his family in the environs of Paris. By the latter date the Sufi Movement had been definitely established in England, Holland, Germany, France and Switzerland, and in 1923 a constitution was given to it under Swiss law and the International Headquarters established. The writer of this article met Inayat Khan first in 1919, and during the remaining years of his life studied under his guidance the aspect of Universal Religion and the mystical apprehension of Truth, which unites the various creeds of the world.

To the mystic this unifying can only be brought about by the conception that names and forms are but the illusory aspects of an underlying realisation, in which they are seen as necessary but limiting aspects of One Thought in the mind of One Thinker.

This conception, common to all mystics of all times and lands, was considered by Inayat Khan (under the title of the Message of the Day) as being possible of apprehension by the leading races of the world at the present time; and even more as being the only solution of the problems by which civilisation is faced in our own times.

He has stated that the planetary influences which so largely

intermingle with and influence the history of our own globe, were ripe for the development of a new consciousness which should permeate and unite the intellectual conceptions prevalent to-day in a solution for which we have no other name than spirituality, through which, as through the ethers of space, the revivifying currents of the Divine Life should flow, bringing a new age to birth.

We might in passing suggest that in such a manifestation as that of the League of Nations we see the adumbration of this idea taking form, and in the "race for armaments" the inevitable awakening of that law of opposition and conflict under which, as history will show us, all such new evolutionary processes have come to birth. To Inayat Khan spirituality was not a far-off or imaginary condition, but a definite opening of the human consciousness whereby Unity is perceived by the eye of the soul as diversity is apprehended by the duality of vision of the mind.

When any race of human beings flowers into that consciousness and follows the method described by Christ in the words "Seek ye first the Kingdom of God," wars and racial hostilities will cease, and the consciousness attained in many cases by the individual will become the common way of life for all.

To many, such a teaching may seem to be impossible of attainment, yet in all the great religions of the world it has been taught as the purpose and goal of human evolution.

In the preceding paragraphs we have endeavoured to indicate the surroundings and environments of Inayat Khan's boyhood and youth, and also the influences which were brought to bear upon the already definitely formed trend of his nature and character. We must now try to undertake the far more difficult task of presenting something of the character of the "man" as he was during the short term of his mission to the West. At the time when the writer met him he was not yet 38; but his commanding and dignified presence, together with the fact that his dark hair and beard already held many grey hairs, gave to him an appearance of a far greater age. In the year 1912 he had married the sister of one of his earliest followers, an American, and their first child, a daughter, was born in Russia at the beginning of the fateful 1914, to be followed later by three more children, two boys and a girl.

The Murshid spoke to the writer on one occasion on the subject of his marriage, saying that he had always been averse to the idea of marriage for himself, owing to his great love of asceticism; during ten years in India he practised austerities of various kinds; sleeping on the ground with only a mat between him and the floor, and never permitting himself more than three hours' sleep during the night, passing the time in prayer and meditation. After meeting his Murshid, however, the latter strongly urged upon him the necessity of marriage, pointing out that in the past the idea of the celibacy (enforced or otherwise) of religious teachers in various communities had been disastrous, in tending to separate the religious from the secular life, and causing the former to be looked upon in the light of a profession.

During the years of the war Inayat Khan and his family lived in England, supporting themselves by giving recitals of Indian music and lectures on philosophy delivered to various societies by the Murshid.

One who was privileged to know him in his family life thus writes of him: "In every sense the Murshid was a man who in all relations of life gave and received the riches of which life is capable; yet in all trod softly, as one who walks with God.

His home life was to those whose privilege it was to be permitted to enter into it, simple, dignified, restrained, ordered for things spiritual rather than temporal. Can any who have known it ever forget the welcome given by the Murshid, the outstretched hands and the smile that was in itself a benediction? His figure, robed sometimes in plain black cassock and girdle, at others in the yellow robe of the Sufis; the still calm of the room in the midst of the London traffic, as if a rampart of prayer and peace had been raised around it invisibly." *

At times such as those described above, the visitor would occasionally be privileged to hear the Murshid play on the Vina. For to Inayat Khan music was both the expression of the deepest life of his soul and the food of his inspiration. In his own words, "To a fine soul colour appeals; to a still finer, sound," and, as we have already said, extemporisation on some phrase expressive of emotion or aspiration is the form in which the highest ecstasy finds expression in the East.

In appearance the Murshid was extraordinarily like the conventional idea of a Biblical character, so much so that in various countries he was considered to be the reincarnation or reappearance of some figure in the scriptures. On one occasion, when staying with friends in a little fishing village in Holland, it was the custom of the Murshid to visit a sick member each evening, and after he had done so a few times his host noticed that the fishermen grouped themselves at the corner by which he was accustomed to pass, and all raised their caps as he went by. Curious to know their feeling, the host, who was also a Dutchman, spoke to one of the elder men and learned that they believed the Murshid to be St. John the Baptist.

From the year 1921, when he left England to settle at Suresnes, a suburb of Paris, Inayat Khan travelled extensively, twice visiting the United States and California, and also forming centres of his movement in the leading European countries. The attraction of his personality caused persons of all ranks and classes of society to associate themselves with him, and the International Summer School held at Suresnes annually from the beginning of July to the middle of September saw many interesting and noteworthy personalities in its midst. There is little doubt that had he remained longer on the physical plane a more definite outward expression of his teaching would have crystallised into the form of dogma; and probably it was for this very reason that his physical presence was removed so soon after his followers had contacted it. Dogma, creed and the consequent division of the followers of any particular religion into sects was, according to the view of the Murshid, the ultimate disaster that could affect a spiritual movement and paralyse its usefulness as a source of renewed life to the world in any given Age.

Earnestly he repeated again and again in the presence of those who were nearest to him, the injunction to "rise above the distinctions and differences which divide men," emphasising the meaning of the badge which he had adopted as that of the Sufi movement, namely the Winged Heart. He pointed out that in this age of the conquest of the air by humanity, it was fitting that the spiritual perceptions should follow the same lines as mental and physical developments of brain and mind, and using the proverb so often on the lips of the late Archdeacon Wilberforce, "Barriers are for those who cannot fly," he urged upon his pupils

* *Memories of Inayat Khan*. By a Disciple. (Rider.)

(continued in page 26)

The Spirit of Asia and Modern Man

III.—KRISHNA THE AVATAR

by Alan W. Watts

IN our two previous articles we have discussed the wisdom of Asia in a general way, relating it to the present condition of life and thought in the West. But now we must turn to particulars, and this and the following two articles will be devoted to the three most important mystical teachers of the East—Krishna, the Buddha and Lao Tzu. Each of their systems will be considered by itself, but in the last article of the series we shall try to relate them to one another and express their common and basic theme in a way suited to the modern mind. In case anyone should be alarmed, we do not use the word “modern” in the same sense as used by those people who like to describe themselves as “modern.” For by modern people we mean people who are living to-day, not people who think they are especially clever *because* they are living to-day.

* * * * *

In one sense, however, it is always to-day, and though the capacity of man's intellect may develop with time, we have evidence that the quality of his soul has changed little in three thousand years. Some people may say that it has changed slightly for the worse, but we will not enter the misty realms of comparative morality. But sometime about 1,500 years before Christ the inhabitants of northern India had evolved a social Code which a few of the leading thinkers of the present day are beginning to recognise as the product of a supreme understanding of the social organism. And not long afterwards those same people began to chant verses which embrace almost every important problem known to philosophy. Upon the ancient foundation of the Code of Manu and the Upanishads rests the great and rich tradition of Indian thought, which, in the form of Buddhism, has spread to nearly every part of Asia. So far as we know the authors of the Upanishads were, economically speaking, mere peasants who could not even write. These verses were committed to memory and passed down from generation to generation; yet in almost every line of even those acknowledged as the earliest there is a depth of wisdom equal to anything written in later times in any part of the world. It is not just ethical wisdom; it is philosophy and mysticism of the highest order. The Upanishads, together with Sankara's enormous commentaries thereon, may at first be too formidable a matter for the ordinary reader. Therefore as a beginning it may be more profitable to consider what is in some ways an epitome of the Upanishads—the *Bhagavad-Gita*. This is a later work, part of that great epic the *Mahabharata*, which is supposed to be the discourse given to the warrior Arjuna on the field of battle by Krishna the Avatar, or incarnation of Vishnu. *Bhagavad-Gita* means “The Song of the Lord,” for the *Gita* is less a discourse than a poem. The term “discourse” may suggest the dry-as-dust philosopher who makes an “analytical study”; but Krishna sings:

I am the sapidity in waters, O son of Kunti,
I the radiance in moon and sun; the Word of
Power in all the Vedas, sound in ether, and
virility in men;

The pure fragrance of earths and the brilliance
in fire am I; the life in all beings am I,
and the austerity in ascetics. . . .

I am the gambling of the cheat, and the
splendour of splendid things I; I am victory,
I am determination, and the truth of the truthful I.

Of rulers I am the sceptre; of those that seek
victory I am statesmanship; and of secrets I
am also silence; the knowledge of knowers am I.*

What is this “I” which Krishna makes himself? It is the same thing which the Upanishads call the Self, the Brahman, the Atman, the central principle of almost every Indian philosophy. For India has always sought the answer to that greatest problem, “What is That in me which is more than my emotions, my thoughts and my deeds? What is That which is *aware* of my feeling, thinking and acting? What is That which brings all these operations into being and yet is not affected thereby?” They perceived, as it were, two selves in man, one which is composed of all those qualities, attributes and sensations which make up the personality, and another which is just the Spectator of these things. Without the Spectator we could have no knowledge of life, and to that extent it would no longer exist. Yet the more we think of it, the more our essential Self seems to be detached from all that we know objectively. Everything which we ordinarily call ourselves, everything which distinguishes us from other people and things, we can know as objects. But behind these there is always the Subject which knows, and this does not appear to have any distinct form or attributes. But in our ordinary way of living we identify this Self with the various parts of the personality; we think, “I am angry,” not, “I am aware of anger,” and in this manner the Self becomes virtually involved in the changing world of forms. When change comes upon us, when we are about to die and when we suffer, we fear, because we do not see that it is only the personality which changes, dies and suffers. In fact, the Self remains in all these things the untouched Witness.

In the *Gita* Arjuna shows fear of the slaughter of battle, and this is an allegory of the world. But Krishna says:

As a man, casting off worn-out garments,
taketh new ones, so the dweller in the body,
casting off worn-out bodies, entereth into
others that are new.

Weapons cleave him not, nor fire burneth him,
nor waters wet him, nor wind drieth him away.

Unmanifest, unthinkable, immutable, he is
called; therefore knowing him as such thou
should'st not grieve.

* The translation quoted throughout is Annie Besant's.

Krishna then goes on to describe the discipline of Yoga, the means whereby man can discriminate between the two selves. He must learn to recognise that in action he does not act, but that the senses move about among the objects of sense. He must think not, "I do this" but, "The body, the senses, the mind, do this" and in this way he becomes detached from both action and its results. That is not to say that he ceases to act, but rather that he acts and renounces the fruit of action. He causes the lower aspect of himself to move only in accordance with Dharma or duty; he acts in such and such a way because it is Dharma, and not because it will bring any reward. For the Self is beyond both reward and punishment; the one is adding and the other is taking away, and this can only concern that which has form, which is made of component parts. Thus the more man realises his identity with the Self, the more he becomes superior to change and circumstance.

This withdrawal into the Self may seem something like a tortoise pulling its limbs inside its shell—a manoeuvre which to most of us seems the essence of cowardice. But it would be the greatest mistake to imagine that the *Gita* is the gospel of escapism. For it should be obvious that if we try to become detached from life through fear, the one thing from which we are *not* detached is fear itself. The fear may subside into latency, but its seed remains, and there is no true union with the Self until it is what is called "union without seed" (*asamprajnata*). Thus the Yoga which results from fear of life is perhaps the worst form of self-deception; the only right motive for seeking the Self is because it is in accordance with Dharma, with each man's duty to the universe. Needless to say, such purity of motive is hard to attain; indeed, it can only be attained when we have reconciled ourselves to the world of life which we fear by the complete acceptance of all experience. Ultimately, therefore, the one true motive for Yoga, for union with the Self, is love for the world.

And yet it must seem strange that love for the world is the motive for withdrawal and detachment from it. But here we have to understand further what is meant by the Self. For the central principle of Vedanta, the philosophy of the Upanishads, is that the Self of man is the same being as the Self of the universe—Atman is Brahman, not a part of Brahman, but Brahman in its entirety. Therefore this withdrawal into the Self is the preparation for a great expansion; it is the inbreathing which precedes the outbreathing, for this breath rhythm runs through all our life. Indeed, Brahman means the One who breathes. In the womb our breath is, as it were, drawn in; we are born, we identify ourselves with experience, and our breath is thrown out; we seek the Self and it is drawn in again; we understand that the Self is Brahman, and this time our breath expands throughout the whole universe, so that we may say with Krishna:

And whatsoever is the seed of all beings,
that am I, O Arjuna; nor is there aught,
moving or unmoving, that may exist bereft
of Me.

But there is danger in this doctrine, as in all profound truth. For it has such a subtle temptation for our desire for personal power, for the egoism and spiritual pride in us which would claim lordship over the universe. Rightly interpreted the *Gita* is the road to supreme wisdom, but just such a slight perversion makes it an entry to madness. For in all spiritual adventure the penalties are as great as the rewards, and the rewards are only ours when we do

not claim them—when we do not even desire to claim. Therefore, at the beginning, it is well to consider long and deeply the words of the Upanishads:

Whatever lives is full of the Lord (Brahman).
Claim nothing; enjoy, do not covet his property.

And again:

The man who claims that he knows, knows nothing;
but he who claims nothing, knows.

Hymn of the Gnomes

by Eleanor C. Merry

We serve you!
Ours the strong Will that engraves
The Script of the heavenly Might
Carving it deep in the roots and the rocks
Fourfold
The Sign of the Word on the Cross.

We waken you!
Thunder in hollows and hammer in solids—
Strike, break, cohere, and compress—
Guiding the magnet's invisible passion
To measure
The Rhythm of Life on the Cross.

We are compassionate!
Sensing the Time of the Timeless,
Knowing the Pain that is Painless,
Shattering Spirit
To bind it in Substance and Sorrow—
But ever renewing
The Love of the Rose on the Cross.

A wolf lay at the last gasp and was reviewing his past life. "It is true," said he, "I am a great sinner, but yet I hope not one of the greatest. I have done evil, but I have also done much good. Once I remember a bleating lamb that had strayed from the flock, came so near to me, that I might easily have throttled it; but I did it no harm. At the same time I listened with the most astonishing indifference to the gibes and scoffs of a sheep, although I had nothing to fear from protecting dogs."

"I can testify to all that," said his friend the fox, who was helping him prepare for death. "I remember perfectly all the circumstances. It was just at the time you were so dreadfully choked with that bone which the good-natured crane afterwards drew out of your throat."

—Gottbold Ephraim Lessing.

Prelude to Scientific Research

by Mrs. L. Kolisko

INVITED by the Editor of the MODERN MYSTIC to write a few articles about my scientific research work, I will begin by describing some events of my childhood and later show how they led me to those branches of science which I have made my own particular province.

I remember one evening, in my fourth or fifth year, being very naughty. My mother told me to cease immediately, or something would happen. I simply could not stop. Not only did I wish to keep on, but I was now intrigued to know what it was that would happen. So I was sent to a dark room, my mother saying: "Look, there is the moon! He will come and fetch you because you are so naughty." Left alone, I trembled with fear, but did not cry. With my back to the window, I saw the shadow of the curtains moving to and fro in the moonlight which fell on the opposite wall. After a time, drawn by some magnetic power, I walked to the window, pushed back the thin curtains, and looked up at the moon. It was almost full. I looked at it more and more intently, trying to see the "man" mirrored in its face, but I could not. Instead, I saw two angels, flying from its sides into the middle—an image which has remained—so that even now when I look into the moon, I see them. Much later my mother came in and wondered why I was not crying. All my fear had gone, the moon had not "fetched" me; I only felt very tired. Ever since that day I have liked the moon!

After my first experience I used always to look at the sky even when there was no moon—like someone waiting for a friend. One evening, pointing joyfully to the sky, I said to my mother, "There is the moon!" She became very angry, slapped my arm which was still outstretched to the moon, exclaimed, "You must not point at the moon; if you do, then it will get angry with you." These words made a deep impression upon me. I was no longer afraid of the moon, yet I felt that in some vague way what my mother had said was true. The glimmering stars, like eyes of God watching the earth, might be offended if a human being pointed at them. I have never since dared to point at the heavens!

I was about twelve years of age when, one Sunday in mid-summer, my father took me into the beautiful woods around Vienna. It became late and we were overtaken by darkness. At last we came to an open place and saw in the far distance the steeples of the town. The night was wonderfully clear and the sky full of twinkling stars. Suddenly, there appeared on the horizon a bright, reddish-yellow light. It grew larger and larger, then a huge red ball appeared. I was highly excited, and asked my father what it could possibly be. He hesitated a moment before saying, "Oh, I think it must be the moon." "No, that is impossible," I cried, "the moon never looks so red, and is much smaller." We still had a long walk before us, and my eyes remained directed to the red ball on the horizon. It rose higher and higher, the colour slowly changing to yellow. After a time the orb became smaller, then streamed out its silvery light, and was my old friend, the moon.

My father could not explain why the moon looked so

enormous and had so red a colour. I was very much puzzled about this strange phenomenon and went on thinking about it.

As I grew into young womanhood, I read scientific books, and I should say here that I decided upon my future profession very early. I was hardly old enough to go to school before I had determined to become a doctor. I longed with all my heart to invent a remedy against a certain illness. I never disclosed my wish to anyone. I therefore decided to learn as much as I could from books. I read books on philosophy, natural science, astronomy, meteorology, and others. But during those years I kept in touch with my friend the moon. My mother used to cut off a little of my long hair every month, saying it must be done before full moon, after which it would grow very long. When I asked why, I was told that my grandmother, and my mother did it too, and attributed to the practice their long and beautiful hair.

I learned that the moon exercised considerable influence upon the earth. I discovered that its light is weak, only about a 465,000th part that of the sun. It radiates a warmth only about a 185,000th part that of the sun, a heat that can be measured only with great difficulty. It was determined first by Mellini, and then by Lord Rosse. It is doubtful whether the moon has any atmosphere. The spots on its surface, known variously as "the man in the moon," the hare, lizard and toad, were found to be mountains and craters when Galileo looked through the first telescope. All that remained to be credited to the moon was an influence on the tides and on the rhythms of the female organism. Its influence on the weather was regarded as nonsense. People only remarked on the possibility when it rained during a certain phase of the moon.

On the one hand I found the exact statements of science, astronomy, and of mathematics, and on the other, superstition, fairy-tales, and perhaps in the dim background, an ancient wisdom. I placed myself on the side of science. I smiled sceptically at the suggestion of the moon's influence on men, plants or animals. After the war, during which I had nursed the wounded, I began work as a laboratory assistant and studied bacteriology, the human blood and excretions, which I followed by the study of the blood of animals. It was during these years that I heard of Rudolf Steiner. The first book of his that I read was *Knowledge of the Higher Worlds*, and it convinced me immediately. Here was real knowledge; here was truth! I began to study anthroposophy; met Rudolf Steiner himself, and shortly after the foundation of the Waldorf School in Stuttgart, my husband and I left Vienna to work in close connection with him. Immediately after my arrival in Stuttgart, I heard of an outbreak of "Foot and Mouth" Disease in Würtemberg. Rudolf Steiner discovered a certain remedy for this disease, but it was necessary to discover the correct method of preparing it. Several persons undertook the task; sometimes the effect of the remedy was excellent, at other times it did not work at all. Dr. Steiner pointed out that if the remedy could be correctly prepared there would occur a change in the structure of the protoplasm in the cells. As I was

acquainted with different methods of histological investigation, I tried to discover the change indicated by Dr. Steiner. It took a long time. After having studied microphotography with Professor Roemer in Leipzig, I at last succeeded. My previous studies in bacteriology now came to my aid in examining the blood of cattle affected by the epidemic, and I had hopes of finding the bacteria at the root of the disease. But now I know it was nonsense to look for it, yet the search through many thousands of blood-samples was not in vain, for one day I found something I could not classify. It puzzled me very much indeed, so I asked Rudolf Steiner if he could tell me what the strange element was.

healing effect of the remedy in the body of the cow. The results of these studies, begun in 1921, were published in 1923. I am still working on this highly interesting subject which leads to a real understanding of homœopathic principles.

In 1924, Rudolf Steiner gave a series of lectures to agriculturalists about new principles in farming and gardening. I collaborated with him and was given the task of conducting all the necessary scientific investigations. I was naturally highly interested in the problem of the effect of the moon on plant growth. Rudolf Steiner was asked by some farmers whether there was any truth in the old saying that one should observe



Mrs. L. Kolisko was born in Vienna and worked in different factories as correspondent in English, German, French and Italian. During the world war she was nurse in a large hospital in Vienna, where she first met Dr. Eugen Kolisko, who at that time was a medical student. Later on she was assistant in a medical laboratory and then studied medicine and zoology. During this time she met Rudolf Steiner and became interested in his new scientific ideas. It was in collaboration with him that the Biological Institute of the Goetheanum in Stuttgart was founded, where Mrs. Kolisko was occupied for sixteen years in research work in various departments of biology. Among her many publications the most important are: "The Function of the Spleen" (discovery of a new element in the blood). "The Influence of Smaller Entities" (objective proofs for homœopathy). "The Influence of the Moon on Plant growth," "The Influence of the Stars on Earthly Substances" (Planets and Metals), etc.

He told me I had made a very interesting discovery, a hormone of the spleen which he suggested should be present also in human blood where the subject's rhythm of nutrition had been disturbed. I made the necessary experiments, and after some time, found the elements in human blood. I was asked by some doctors to publish this discovery. It forms the subject of my first book, *Function of the Spleen and Bloodplatelets*, published in 1921.

After having found a scientific formula for the preparation of the remedy for Foot and Mouth disease, the question arose: How much of the remedy should be injected in order to produce the best result? Rudolf Steiner asked me to make experiments with plants and to study the influence of different solutions on their germination. This would give a curve corresponding to the

certain phases of the moon at seed time? He concurred while regretting that hitherto there existed no real scientific knowledge which would serve as a basis for experiment. Thus began my own researches on the influence of the moon on the growth of plants.

Now if the moon has such an influence, is there also a correspondence between the planets and metals? Is there a scientific method of discovering whether there exists a relationship between the moon and silver, the sun and gold, the planet Mars and iron? After many years of exhaustive research, I can definitely assert such a relationship. I hope to treat of these correspondences in greater detail in future articles.

MUST MAN REMAIN UNKNOWN? (continued from page 43)
the idea of threefold man. I came in touch with Rudolf Steiner when he published his ideas on threefold man and had my first interview with him in 1918, when he pointed out to me that this idea should enlarge the aims of modern science into a wider field which would include a spiritual picture of man. Spirit, soul, and body should be included. The nervous system, with all its ramifications, and the digestive and metabolic one are kept in balance by a third, which Steiner calls the rhythmical system. This includes the whole system of blood-circulation and breathing. That is the system of balance. All the educational and medical, dietetic, and artistic applications of anthroposophy are based on this threefold understanding of man. In further articles, I shall point out some indications that we are coming to a real understanding of man, and to the foundation of an enlarged scientific,

educational, and medical system. Carrel's book will serve me in these articles as a basis for all those questions and unsolved problems of science which remain to be answered. Yes, it is true, what we want to-day is a new science of man. A way has been indicated both by Steiner and by Carrel but from quite different aspects. I wish that modern mysticism were united with a true scientific outlook as was the case with Steiner. I could wish too that scientific research would not refuse to deal with problems which are to be found in those fields which can be reached only by modern mystic experience. That is I am sure the way where the right balance can be found so that man really can be remade. If this aim could be realised then the first step would have been taken to make man no longer "the unknown." That is the aim which should unite true science and true mysticism.

(To be continued)

Practical Occultism in Agriculture

(Hon. Sec. of the Anthroposophical Agricultural Foundation)

by M. Pease

IT may perhaps be said that a considerable proportion of the occult literature published to-day, deals with the psychic problems of individual human souls, and a small proportion only with the great problems of man and his relation to the universe or to the earthly world he inhabits together with the kingdoms of animal, plant and mineral.

A wider horizon is surely needed than a mere acceptance, for example, of the existence of a supersensible etheric or astral world which still remains just as abstract and unknown as before any such recognition has taken place, and which may have been reached by quite unreliable methods such as a sudden and partly pathological psychic experience, or through other persons by methods not justifiable in the age in which we are now living.

But it can happen, that in other ways, and as a Karmic event we may not fully understand till after many years of study, that a book may fall into our hands, and one knows, "This is the book I need!" A turning point has come into one's life.

As I have been asked to write in quite a personal way, I may say that this was so in my own case many years ago, and that the book was Rudolf Steiner's *Knowledge of the Higher Worlds And How To Attain It*. Though this book has been read by many thousands of people, it is not always recognised that its contents again and again draw the attention of the student on the one hand to the inner life of his soul, and on the other hand to the spiritual facts of Nature.

It was not however, till after several years of study of this book and other books and lecture-cycles by Rudolf Steiner, that I was able to be present at the World Conference on Spiritual Science held by the Anthroposophical Society in Great Britain in London in 1928, during which a lecture was given by Dr. C. A. Mirbt on the methods of agriculture inaugurated by Rudolf Steiner, and to find in these methods a clear and actual relationship between religion and science. Indeed, so much interest was aroused during these meetings that a beginning could at once be made in this country by a few farmers and gardeners to put these methods into practice. It was the beginning of a new movement now widely spread, for these farmers and gardeners were men and women who had realised that a "wider horizon" was an urgent necessity if disaster were not to befall agriculture as the result of the increasing absorption of modern agricultural science in the chemistry of the soil without any reference to the living together of the plant with the soil, with the seasons of the year in which it ripens, and with the earth as a whole which must include those influences the earth receives from the whole cosmic environment.

To-day we do not see this "wider horizon"; we look out upon the world of Nature with the clearness of our sense-perceptions, and in our waking consciousness we form ideas about it. But there was a time in human evolution, for example, in the ancient Indian civilisation, when it was the earthy, physical world which man felt to be a Maya, an Illusion. To-day, for not a few

people, it is the spiritual worlds which are thought to be the illusion. One may still speak to-day about the truths of religion, but to speak of the *spiritual* in Nature is not considered as religious truth. It is not tolerated, for instance, that one should speak about the Nature-spirits.

But there are farmers to-day to whom one can speak of the spiritual in Nature's laws and rhythms, in spite of the fact that much of the old and beautiful instinctive insight once possessed by those who work with the soil, has now faded away. Such men and women are humble-minded, and feeling themselves uneducated are constrained to accept the latest advice on the use of all manner of chemical fertilisers and poisonous sprays so liberally broadcast to-day.

In the ancient Mystery Schools the pupils were not taught by means of abstract intellectual ideas, but after long and arduous training their teachers could bring before them pictures of the whole spiritual history of Universe, Earth and Man, and these "Imaginations"—to use the word in the sense of Steiner's teaching of the steps of cognition that lead to an exact clairvoyance—could reveal to the pupil the living relationships between the spiritual and the phenomenal worlds. Initiation-Knowledge really means the knowledge of the "Beginnings," and when the pupil had gazed upon these stages of World-evolution he knew that he himself had indeed lived in those beginnings. Self-knowledge included the discovery of the secrets of Nature.

Thus Agriculture arose from, and was taught and practised out of, the teachings of the Mystery Schools. All that Steiner taught about agriculture had its origin in a similar source, and can be said to represent the New Mysteries of the Earth. This is not to be understood in a mystical sense alone, but as implying a practical training which takes into account the *living* nature of the earth. *The way in which the soil is cultivated must be based on a recognition of this supreme fact.* This necessitates a method of practical application which will be able to *heal* the soil that is losing fertility as the result of the scientific theories of the last forty years.

It should however, be more widely known that to-day there are even scientists of repute who admit that these theories have failed to maintain the fertility of the soil. Many examples could be given. I will quote only two taken from recent scientific publications:

"The study of the soil in the laboratory, though necessary in order to obtain information not otherwise procurable, is essentially of the nature of a post-mortem examination. . . . The idea that a simple chemical analysis of a 'dead' soil-sample taken in an arbitrary manner would solve the problem of economical fertilisation and cultivation is now fortunately nearly extinct. In its place is growing the conception of the soil as a living substance, almost an entity."*

* *The Study of the Soil in the Field*, by G. R. Clarke, B.Sc., M.A. (Oxford University Press, 1936. 5s. net.)

"Insects and fungi are not the real causes of plant diseases, and only attack unsuitable varieties or crops improperly grown. Their true role is that of *censors* for pointing out the crops that are improperly nourished. Disease resistance seems to be the natural reward of healthy and well-nourished protoplasm. The first step is to make the soil live by seeing that the supply of humus is maintained. . . . The policy of protecting crops from pests and diseases by means of sprays, powders and so forth is *thoroughly unscientific and radically unsound*; and even when successful, this procedure merely preserves material hardly worth saving. *The annihilation or avoidance of a pest involves the destruction of the real problem; such methods constitute no scientific solution of the trouble, but are mere evasions.*"†

* * * * *

Steiner foresaw this change of heart, and indicated a *new method of cultivation* for the age in which we are now living, for the Kali Yuga came to an end in 1879, and humanity is now under the guidance of a different Time Spirit.

Not only in relation to agriculture, but also in regard to the many activities of human life Steiner gave indications for new methods. He spoke of them not to any inner circle of occult students but in a way that could be understood by every unprejudiced reader. More than this, all that he had to say about the different activities of human life, could be carried out in practice. In agriculture, as in other fields of work, this has been done, and there are to-day farmers and gardeners numbering many thousands who in many countries have fully realised the beneficial results of their practical application.

These practical uses cannot be described within the limits of a short article, but I may say briefly that they include special treatment with certain carefully prepared substances, manure and compost heaps, and the use of certain sprays. It goes without saying that no chemical fertilisers and no poisonous sprays are ever used.

What are the results? They are a very remarkable increase in the life and fertility of the soil; the plants become increasingly resistant to climatic conditions and to the manifold pests and diseases rampant to-day. Food of a high nutritive value can be produced for men and animals, so that the latter also benefit. The whole question of nutrition as presented to-day has not as yet taken into account that *right food must be rightly grown*; it must contain life forces that are not vitiated by the use of inorganic chemical stimulants which destroy the life of the soil, and very notably hinder the influences of the starry worlds from approaching the plants, whether the influences are mediated by way of the earth, i.e. from below, or come directly from the earth's cosmic environment. Very little knowledge exists of the processes of nutrition whether in the human or animal organism. In a lecture given recently to the members of the Agricultural Foundation by Dr. E. Kolisko, he referred to the biological law, not yet fully understood, that quantity and quality are a constant product. If this is so, then quantity cannot be increased without a decrease of quality. In illustration of this truth he said that if one had, for instance, a cabbage of enormous dimensions, one would always

have to suspect that this enormous cabbage would have but little quality.

In the early years of my work I said to a gardener in charge of large gardens where a beginning was being made with Steiner's methods, that it was not our aim to grow produce of such immensity that one could only call it a nightmare, "the kind of things," I said, "such as are given first prizes at local shows." He replied that this was no longer being done; they had discovered for themselves that such overgrown vegetables would not even nourish a pig! Many farmers and gardeners know these things; they do not know them by reading scientific pamphlets, they know them by experience and not by analytical experiments, from which it is easy to draw false conclusions.

It is also very interesting that very young children who have been ordered certain fresh vegetables, will refuse to eat those grown with chemical stimulants, but will at once eat those grown with the methods described above. Another interesting result is that such vegetables will keep fresh for many days.

I will now quote from an unsolicited report from a gardener giving his experiences in the cultivation of tomatoes. "In the case of the treated plants the result was very noticeable; these plants seemed to make root-action into the new soil much more quickly than the non-treated ones; they grew very strongly, were very sturdy, shorter jointed and leaves and flower trusses were much larger. As soon as the first truss of fruit was set and commenced swelling, I top-dressed the treated plot again with the same compost. This dressing seemed to have almost a magical effect, and fruit began to swell quickly, whilst the succeeding trusses set perfectly. The plants continued to grow robustly; the fruit grew to a larger size than usual before there were signs of colouring. . . .

"The flavour was superb, in spite of the fact that there was very little sun during the summer. In fact, these were the best all-round crop of tomatoes I have ever grown or seen. One thing that I noticed with great satisfaction, quite apart from their growth, was their complete freedom from disease. Each other year, towards the end of the season, the plants have been badly infested with both white fly and mildew, but this season although the weather was very favourable for mildew, I saw no signs of it, or of white fly on the treated plants; they remained quite healthy and were quite capable of producing much more fruit up to the end of October. In the case of the plants of the non-treated plot, they were nothing like the others; the growth was much weaker, the fruit smaller; also the colour and flavour was very poor indeed. White fly made its appearance on these plants during the third week in July, and mildew during the first week in August."

It may be emphasised in conclusion that the application of Steiner's guiding lines for farming and gardening in no way interferes with the great skill and knowledge farmers and gardeners already possess and use so well. Spiritual Science asks no more of these lovers of the earth and her fruits than the consideration of a "wider horizon." In my own intercourse with them (and my work has been chiefly connected with horticulture), I may truly say that I have not yet met the gardener who having once followed these guiding lines, would ever consent to give them up. They are ready to understand that we still have many secrets to learn from Nature, and to recognise her spiritually.

† From an article by Sir Albert Howard published in *The Empire Cotton Review*, Vol. XIII, No. 3.

Must Man Remain Unknown?

(Some notes on Dr. Alexis Carrel's book: *Man the Unknown*)

by Eugen Kolisko, M.D. (Vienna)

IN October 1935 a very remarkable book was published which so far as I can see, represents a decisive step in the development of modern science. It is *Man the Unknown*, by Alexis Carrel. He has put his finger on one of the weakest points in modern science. It would not be easy to find a man more enthusiastic about scientific progress, yet nevertheless he proves by the enumeration of an immense mass of data that our present-day science has no real knowledge of one important field—knowledge of the human being.

Man is the riddle for science. That is what Carrel shows us. He is not a layman; he has spent his whole life in scientific research. He is one of the leading personalities in physiological science, an experienced practitioner in all branches of medicine, and as winner of the Nobel Prize for his physiological researches, he is a remarkable representative character in the scientific world.

But he goes much farther. All the difficulties of our civilisation, the great crisis which dominates the present world, are attributed by Carrel to the fact that we have not been able, in spite of all our progress in technology, to understand what man really is: "Man should be the measure of all; on the contrary he is a stranger in the world that he has created. He has been incapable of organising this world for himself, because he did not possess a practical knowledge of his own nature." I do not think, that one can express the true state of things in a more adequate way.

Are not the words: "Man is the measure of all things" expressive of something that has always been most despised by modern science? Is it not a saying familiar to us in ancient philosophy and wisdom, that man should be the measure of all things? Was it not considered as the utmost subjectivism by all those who called themselves scientists to suppose that man should have any influence in the considerations that are being worked out in scientific ideas of the world? And now we hear that man should be the measure of all, and that we need to build up a new science of man.

"The only possible remedy for this evil of our time is a much more profound knowledge of ourselves. Such a knowledge will enable us to understand by what mechanical means modern existence is affecting both our consciousness and our body. We shall thus learn how to adapt ourselves to our surroundings and how to change them. In bringing to light our true nature, our potentialities and the way to actualise them, this science will give us the explanation of our physiological weakening and of our moral and intellectual diseases. . . . Since the natural conditions of existence have been destroyed by modern civilisation, the science of man has become the most necessary of all sciences."

It is in the second chapter of his book that Carrel describes how this new science of man should be built up. He finds that all the different technical and specialised sciences are only taking into account one part of man, and he shows us that the "science of man makes use of all other sciences." It is only because man manifests himself exclusively through the agency of technology that he necessarily takes on the appearance of being multiple.

So at present we can view man only in the form of fragments carved by these technical and specialised sciences. "Such knowledge is, of course, most inadequate, but it is certain. It contains no metaphysical elements. . . . In this manner we shall become initiated into a knowledge of ourselves, which is only descriptive and still not far from the concrete. Such knowledge does not claim definitiveness or infallibility. It is empirical, approximative, commonplace and incomplete. But also scientific and intelligible to everybody."

This of course is only a preparation for a future development. So Carrel tells us that "the science of man will be the task of the future." In the following chapters of this book a full account is given of all that we know to-day about man. Bodily and physiological activities as well as mental activities and also the function of the individual is described in a most elucidating and comprehensive style. Everybody who knows how contradictory and elusive are the different theories and opinions about the human organism will appreciate the clear and incorruptible sagacity by means of which Carrel finds his way through the labyrinthine sinuosities of life. Many great discoveries both in the physiological and psychological fields are included in this informal material about man. In my following article I shall have to deal with many of these important discoveries. To bring facts together in the right way has often a greater merit than to deal with the discovery of the single fact. But in following Carrel on his path we come to his last chapter where he gives us the outlook for the "remaking of man." He says: "Science, which has transformed the material world, gives man the power of transforming himself. . . . To progress again, man must remake himself." And of course Carrel has a very clear view of the historical process which leads to the development of the present situation. We cannot resist giving his own words:

"We must not forget the stupendous task we have accomplished since the fall of the Roman Empire. In the small area of the states of western Europe, amid unceasing wars, famines, and epidemics we have succeeded in keeping, throughout the Middle Ages, the relics of antique culture. During long, dark centuries we shed our blood on all sides in the defence of Christendom against our enemies of the north, the east and the south. At the cost of immense efforts we succeeded in thrusting back the sleep of Islamism. Then a miracle happened. From the mind of men sharpened by scholastic discipline, sprang science. And, strange to say, science was cultivated by those men of the Occident for itself, for its truth and its beauty, with complete disinterestedness. . . . Our fathers have made a prodigious effort. Most of their European and American descendants have forgotten the past."

But Carrel does not feel discouraged. He says: "What we accomplished once, we are capable of accomplishing again. Should our civilisation collapse, we would build up another one." It is at this point that a most striking thought occurs.

"We cannot undertake the restoration of ourselves and our environment before having transformed our habits of thought."

* My italics.—E.K.

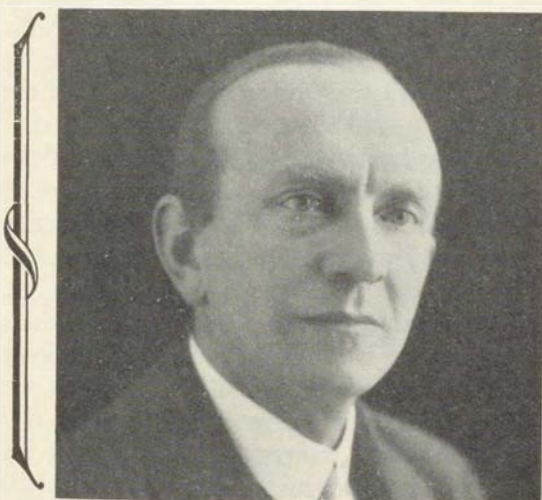
It is here that the whole process of reasoning should be recapitulated. If it is really so that we want a science of man, and at present are only able to view man in the form of fragments worked out by our specialised scientific age, then the question arises: why not build up this science of man in such a way that it really shows how we have overcome the great mistake of modern times which is to look at man only from different specialised standpoints and not visualise him as a whole? It may be that the science of man is the task of the future, but why not take up this task immediately in the present?

Carrel is sometimes very near to a real solution of the problem. For instance, in his third chapter he points out how "the human body is placed, on the scale of magnitudes half-way between the atom and the star." He shows that the dimensions of man are just in the midst between the infinite magnitude of the astronomical world and the infinitesimal dimensions of material substances. He shows quite clearly that it cannot be by mere chance, that man exists in this middle position between the universe and the earth, between the cosmos and matter. He gives a good picture of the necessity of dealing on an equal basis with physics, chemistry, and the physical properties of the body, as well as with dreams, feelings, memory, thoughts, and all the

—the one from the cosmos and the other from the material substance—and is harmonising these two by his own essence. Therefore it must also apply to the human organism in every detail. Why not stick to the ideas that one has found to be true?

If we look through the whole material collected in this book we realise that the problems concerning man always happen to be of a twofold nature. For instance: "Our body is extremely robust. It adapts itself to all climates. Arctic cold as well as tropical heat. It also resists starvation, weather inclemencies, fatigue, hardships, overwork. Man is the hardiest of all animals, and the white races, builders of our civilisations, the hardiest of all. However, our organs are fragile, they are damaged by the slightest shock, they disintegrate as soon as blood circulation stops."

Another example: "Resistance to disease, work and worries, capacities for efforts and nervous equilibrium, are the signs of the superiority of man. Such qualities characterise the founders of our civilisation in the United States as well as in Europe. The great white races owe their success to the perfection of their nervous system—which although very delicate and excitable, can, however, be disciplined. . . . We are ignorant of the nature of this organic robustness, of this nervous and mental superiority."



Eugen Kolisko, M.D. (Vienna), was born in Vienna 1893, the son of the well-known professor of pathological anatomy, Alexander Kolisko, one of the main representatives of the Vienna school of medicine. His grandfather was director of the "Allgemeines Krankenhaus" in Vienna. He studied (together with Dr. W. J. Stein) at the Schottengymnasium in Vienna and took his doctor's degree at the university there. Later he was assistant at the medico-chemical institute of the same university and became also expert for forensic chemistry. At 1920 when Rudolf Steiner founded the Waldorf School in Stuttgart Dr. Kolisko became its medical officer, a position he retained for fourteen years. He then ran a clinic in Germany and is now secretary of the School of Spiritual Science in London. During his many years of lecturing on physiology, anthropology, education and medicine, he developed the original ideas of Dr. Steiner on man as a threefold being. He has published many writings on these subjects in various magazines and periodicals.

psychological aspects of the human being. "Mental activities will become as important as physiological ones." "Neither a supremacy of matter nor a supremacy of mental activities can be of help, but only the balance of these two realms of human life." With these assertions Carrel comes very near to things which hitherto have been considered to be very unscientific. But it is clear that we have to change the habits of our thoughts in order to build up a new science of man. We have to find out why man is so different from all his surroundings in the kingdoms of nature. We must know what man is. We cannot describe him by the means used by modern science, and which has failed to understand him. The development which is needed, the power of transforming ourselves, must be taken from the forces which are in ourselves.

What we have explained here leads to the idea that man always stands between certain polarities which, in accordance with his true nature, have the tendency to be harmonised in himself. Let us seriously consider just one of the examples given by Carrel, because if it is true, it must lead us to a certain conclusion. If man really stands according to his dimensions between the stars and the atom, then he has in him the influences of both

So Carrel acknowledges that there exists a paradoxical polarity between the robust strength of the organism and the delicacy of the nervous system.

The same things happen with diseases. What are diseases? Disease consists of a functional and structural disorder. There are diseases of the stomach, of the heart, and of the nervous system, etc. But in illness the body preserves the same unity as in health. It is sick as a whole. No disturbance remains strictly confined to a single organ. Physicians have been led to consider each disease as a speciality by the old anatomical conception of the human being. Only those who know man both in his parts and in his entirety simultaneously under his anatomical, physiological, and mental aspects, are capable of understanding him when he is sick."

So Carrel comes to a distinction between what can be called the parts of the human organism and the entirety of the human being. We must look on both sides to understand man. He succeeds in finding out that there are really only two great classes of diseases. The infectious diseases and the degenerative diseases. Let us see how he distinguishes between them. The first are caused by viruses and bacteria. Nearly all the acute infectious and

epidemic diseases, including the inflammatory ones, belong to this kind. On the other hand the degenerative diseases are always due to toxic substances issuing from the organism itself. Deficiency of glands produce such diseases as diabetes, goitre, myxœdema, pernicious anæmia, and so on. Absence of vitamins, mineral salts, metals, etc., are the causes of another group. The author says, "When the organs do not receive from the cosmic world through the intestine the building substances which they need, they lose their power of resistance to infection, develop structural lesions, manufacture poisons, etc. There are also diseases which have so far baffled all the scientists and the institutes for medical research of America, Europe, Africa, Asia and Australia. Among them, cancer and a multitude of nervous and mental affections."

Then one finds that these degenerative diseases are increasing at the present moment while the infectious ones are decreasing. "Indeed the number of deaths from infectious diseases has greatly diminished, but we still must die and we die in a much larger proportion from degenerative diseases. The years of life which we have gained by suppression of diphtheria, smallpox, typhoid fever, etc., are paid for by the long sufferings and lingering deaths caused by chronic affections and especially by cancer, diabetes and heart diseases. . . . Diseases have not been mastered, they have simply changed in nature."

Carrel realises that for disease, wealth is as dangerous as ignorance and poverty. "Civilized man degenerates in tropical climates. On the contrary he thrives in temperate or cold countries. Such conditions inure the body to fatigues and sorrows. They protect against diseases, and especially against nervous diseases." So man stands with his health just in between two dangers, the infectious and the inflammatory diseases.

Carrel says of degenerative diseases: "This change comes undoubtedly from the elimination of infections, but it may be due also to modifications in the constitution of tissues under the influence of the new mode of life. The organism seems to have become more susceptible to degenerative diseases. It is continually subjected to nervous and mental shocks, to toxic substances manufactured by disturbed organs, to those contained in food and air." Then he points out that nearly all our food is changed by chemical fertilisers, which have exhausted the soil and indirectly contributed to a change of nutritive value. "Hygienists have not paid sufficient attention to the genesis of diseases. . . . They have thus contributed to the weakening of our body and soul, and they leave us without protection against the degenerative diseases, the diseases resulting from civilisation."

Further, he says what is of the greatest importance: "we cannot understand the characteristics of these affections before having considered the nature of our mental activities." So we are led to understand that we had diseases of the body, formidable infectious and epidemic diseases, at a time when the physiological forces of our body were enjoying the greatest vitality and lived in a natural condition; while the degenerative diseases are affecting our mental condition and indirectly producing disorder in the functions of all our organs, intoxicating our body with poisons which are due to the wrong interplay of our mental energy with the whole of our organism.

One of the most significant chapters in Carrel's book is the one on mental activities. He clearly demonstrates that all our misery really arises from a great error, the separation of the material and the immaterial, body and mind, the physical and

the mental. "In reality the body and the soul are views taken of the same object by different methods, abstractions obtained by our reason from the complete unity of our being. This dualism has weighed heavily upon the entire history of our knowledge of man. For it has engendered the false problems of the relation of the soul and the body." And he continues: "there are no such relations. Neither the soul nor the body can be investigated separately. We observe merely a complex being whose activities have been arbitrarily divided into physiological and mental."

Now the whole book shows by innumerable examples what really is the difference between the bodily and the mental. Carrel shows that it is a fundamental error to believe that the soul works only through the brain. It is connected with the whole organism. In every part, in every organ, in the physiological and the mental, the body and the soul are working together.

"The dependence of mental activities and physiological functions does not agree with the classical conception that places the soul exclusively in the brain. In fact the entire body appears to be the substratum of mental and spiritual energy." This idea is entirely in agreement with the writings published by Rudolf Steiner as early as 1917. In his book *The Riddle of the Soul* he says the body as a whole, and not only the activity of the nervous system which is enclosed in the body, is the physical foundation of the life of the soul. For an impartial observer it is most interesting to see how nearly all the indications given by Carrel from his scientific experience, connecting the life of the soul with the whole of the body, had been given by Steiner twenty years before, but from quite other aspects. The scientist and the spiritual investigator are in this case in wonderful agreement.

But it is the question of dualism which is so significant. Carrel tries to show with every example and detail in his book that we have clearly to show the difference between physiology and psychology; between body and mind, and then to overcome this difference by a higher synthesis. He understood that it was only our narrowness of mind that made us unable to perceive the unity in these two so-called opposed realms of life.

But how can this dualism be overcome? We cannot fall back into the unitarianism of both materialistic or one-sided spiritual theories about man and the world. So we have to look at man not as a material and not as a spiritual being only, but as a being which lives between these two opposite realms and is always trying to keep the balance. We must grasp the idea that man is a *threefold being*. "It was the great merit of Steiner," one of my Indian friends once said to me, "that he has spiritualised materialism, and that will give him his significance for the future of the evolution of mankind." In the pages of this journal which has undertaken the task to bring together mystic experience with scientific research such a conception can be uttered. I could quote Carrel in this connection when he says: "The writings of the great Christian mystics are at our disposal. One may meet also even in the new city men and women who are centres of true religious activity. Generally, however, the mystics are out of our reach in monasteries or they occupy humble positions and are completely ignored."

Carrel became interested in asceticism and mysticism at the same time as in metaphysical phenomena. He has known a few genuine mystics and saints. He does not hesitate to mention mysticism in his book, because he has observed its manifestations. But he realises that his descriptions of this aspect of mental activity will please neither men of science nor men of religion.

"Scientists will consider such an attempt as puerile or insane. Ecclesiastics will consider it improper and abortive, because mystical phenomena belong only in an indirect way to the domain of science. Both these criticisms will be justified. Nevertheless, it is impossible not to count mysticism among fundamental human activities."

These remarks show Carrel as a courageous pioneer for the enlargement of modern science, leading it into fields where a merely traditional conception is afraid to enter. He has brought together all the imaginable material of modern scientific research in order to prove that man could not be understood by the one-sided material science of the body; that it was impossible to create a science of man by the dualistic systems which could not make a bridge from the mind to the body and vice versa. He tells us that there may be a moment in the development of science where true mystic experience can meet the scientific endeavours of modern thought.

"Men of science belong to two different types. The logical and the intuitive. Science owes its progress to both types of minds. . . . The discoveries of intuition have always to be developed by logic. . . . The knowledge that great physicians sometimes possess concerning the present and the future state of their patients is of such a nature. A similar phenomenon occurs when one appraises in a flash a man's value or senses his virtues and his vices. This mode of knowledge is closely analogous to clairvoyance, to the sixth sense of Charles Richet."

I think it is only fair to mention that Rudolf Steiner seems to have possessed an intuitive mind which developed a form of clairvoyance adapted to the investigation of earthly matters, and that he himself also united in his person this capacity with the logical functions of the scientific mind which is able to penetrate the specified regions of modern science—two capacities which, as Carrel points out, are usually divided among different individuals.

What is most striking seems to me the coincidence that Carrel's whole book is based on material which shows that man can only be understood as a being centred between polarities, and that this keyword *threefold human organism*, which forms the nucleus of the ideas of Steiner (the reason why he calls his whole work *anthroposophy*, the knowledge of man), was uttered eighteen years before and formed the basis of all the applications of Steiner's new Mysticism. The possibility of applying modern spiritual science to all kinds of arts, sciences, and practical life, distinguishes this kind of occultism from any other contemporary movement of spiritual life.

I was deeply touched by the three really wonderful pictures that Carrel gives in the chapter on mental activities about moral life, æsthetic sense, and religious life. Moral activity, says Carrel, "is related both to intelligence and to æsthetic and religious senses. . . . In highly civilised beings will and intelligence are one and the same function." But that is just the idea of Steiner. His most important philosophical book, the *Philosophy of Spiritual Activity*, is based on this principle. This faculty is really uniting intelligence and will. The philosophy of spiritual activity is really the one philosophy which corresponds to the scientific picture of modern life that Carrel gives in his book.

I should say, that what was for me the keyword through which I became interested in Rudolf Steiner's anthroposophy was

(continued in page 37)

MAGNALIA NATURÆ (continued from page 47)

And Lord Bacon has a remark in his history of marvels which *mutato nomine* is very applicable to the question. He is speaking of sorceries, witchcraft, dreams, divination, and the like concerning which he says—"Howsoever the practice of such things is to be condemned yet from the speculation and consideration of them light may be taken—not only for the discerning of the offences but for the further disclosing of nature. Neither ought a man to make scruple of entering into these things for the inquisition of truth."

We perfectly agree with these learned men, convinced as we are, that to the persevering labors of Alchemy, experimental science owes, if not its rise, certainly much of its progress and success. These subtle divers into the penetration of Nature in the absence of rational and sound principles were compelled to search for facts as the only sure mode of investigation, and passed days and nights as we have seen in obscure laboratories amidst their crucibles extorting, if we may so speak, from Nature the materials wherewith they intended to exalt themselves and astonish the world by imaginary discoveries.

Before I enter upon analysis of the alchemistical books we present for your inspection this evening, I shall endeavour to give a sketch of the history, characteristic peculiarities and principles of this singular (so called) delusion, which during certain periods of its prevalence, occupied the minds of some of the wealthiest, and most powerful individuals of the world. It spread its influence over the wide surface of civilised society, to a much greater degree than those who have given little heed to its operations can imagine possible, and with the high pretensions associated with those who penetrate deeply into the mysteries of Nature, its origin is lost in the shades of the most remote antiquity.

It rivals the chronicles of the Chinese and other Eastern nations who date their commencement some thousands of years before the Mosaical creation and according to some of its professors it stands first and foremost on the list of sciences cultivated among the shady groves of Paradise by no less a person than Adam himself who it is said taught it to Enoch, from whom it descended doubtless with valuable emendations and improvements to Moses and others.

In fact Adam seems to have been indebted to Alchymy solely for the power which enabled him to bear up against the overwhelming evils incident to his transgression, and under the excitement of a sort of spiritual drinking of the precious elixir of Alchymy, undergo the labor of entailing existence in future generations. Indeed its good effects extended, whereby we find an easy explanation of the protracted lives of the antediluvian-world, both man and beast.

The Patriarchs themselves preferred the Elixir in its pure and unadulterated state. But by administering it in minor diluted doses to their dogs, horses, and cattle, they could even at the point of death again set them on their legs, and thus keep a farming establishment in admirable working order, coeval, and co-extensive with their own vitality. Nay, by a sub-solution of this same medicated syrup applied to the roots, trees in the last stage of decay became sound to the core, and our Patriarchal woodsmen were thus supplied with a perpetuity of vigorous and flourishing forests. That Cain, the acknowledged instructor of every artificer in brass and iron, should have made considerable progress in the art, is natural enough.

(To be continued)

The Mystical Fact of Faith-Healing

Founder of the International Institute for Psychical Research

by Shaw Desmond

As a practical mystic, many years ago I began to investigate that movement abroad in our world once more which is having for thousands of sick people, as for the sound, a strange and increasing significance. It is called "faith-healing."

Many of those who read these words, some of them ailing of various disorders, physical or mental—and who is any longer to-day to draw the dividing line?—will be asking with me, I imagine, the following questions:

First, whether faith-healing or spiritual healing is fact or merely another of those heartless fictions of the quack? Secondly, whether such healing can cure where ordinary "physical" medicine and medical practice fails?

There will be subsidiary questions such as to how far faith-healing has, first, scientific and, next, religious endorsement? How far nervous disorders show themselves susceptible to it? Whether such desperate diseases as cancer and consumption can be cured through its medium? And so on.

This new trend towards the influence of "mind on matter" is known by various names, from the "mental therapeutics" of orthodox medicine to the "spiritual healing" and "faith-healing" of the churches and the popular conception. And although, into the first, "faith" may enter only to a small degree and "mind" to a much greater, as the very essential of faith-healing is the employment of the mind, I shall here assume that, however differing in method, mental healing and faith-healing have the same base.

So far, at least, as the importance of medical psychology in relation to healing is concerned, and as apart from "faith-healing" proper, in his exhaustive analysis of mental healing, *Psychology and Psychotherapy*, the eminent psycho-analyst, Dr. William Brown, D.M., D.Sc., F.R.C.P., Wilde Reader in Mental Philosophy at Oxford and formerly neurologist to the Fourth Army in France, writes:

"Fifteen years of clinical experience of medical psychology since the war have, indeed, emphasised rather than diminished the importance (to my mind) of the lessons I learnt from war cases. . . . Years of analytical and other forms of clinical work in medical psychology since then . . . on all aspects of the subject, have brought me to the view which this book represents—a view which I hold with strong conviction."

Now I, who write these words, have only one claim to put them down. That I have for some years studied the subject. That I have had at times rather exceptional facilities for that study, including a personal case of a friend extending over many years. In this study at least the scientist and layman start equal, but I will set down my conclusions with care and with the seriousness they merit.

I am convinced, however, after that study, that the scientist proper is rarely fitted to reply satisfactorily to the above questions because he is a specially and highly equipped person, with

the "objective" way of thinking. He is inhibited to a certain degree by his training, often by his nature, from taking the "human" rather than the "professional" view. "Faith" to him is often but a word, usually associated in his mind with superstition.

Nor do I, on the other hand, believe that the reply can be satisfactorily given by the Church—if only because it does not regard the objective scientific presentation as its concern, which is only with "faith."

The reply can, I think, only be truly given by one who takes both "faith" and "science" into account. And that I hope here to do.

What is "faith-healing"?

Popularly, it means the more or less immediate cure of disease by "an act of faith" on the part of the patient. More scientifically, it is based upon the now admitted influence which the mind has on the body. No scientist to-day doubts that. So far, the faith-healer and scientist are at one.

We all of us know that when a man or woman is depressed they fall an easier prey to disease than when they are hopeful. The immunity from plague, for example, by devoted nurses who themselves have no fear is an example of this. Such people usually, I think, fall victims towards the end of an epidemic when their physical and mental forces—that is, their "hope"—are exhausted.

Viewed a little closer, we know from actual experience that our emotions do cause physical changes in the body—in the blood-stream and the secretions, as Lombroso and others and the recent astonishing experiments with Mrs. Eileen Garrett have shown, and which my own International Institute for Psychical Research is about to check. Presumably, it is these changes which, if brought about by hope, render us immune to disease, or if by depression, render us a prey to that disease.

So far, science and faith-healing, it seems to me at least, are still at one. Where, then, do they part company?

In reply let me take the case of a young man, the son of parents engaged in public work and people of probity, whom I personally have known for several years. This fine healthy boy, he was scarcely more, was stricken with a malignant form of paralysis. His father and mother were in despair.

The attacks became worse, coming at shorter intervals. Taken to an experienced doctor, the case was diagnosed as "incurable." He was given two years before becoming bed-ridden.

The parents, who curiously enough at this time had neither knowledge of nor any particular belief in spiritual healing, as indeed one of them told me, sent the boy to a specialist at a London hospital. He also said, "No hope—the diagnosis is correct."

Driven by fear, these people, after further adventures with the doctors, at last took the boy to a faith-healer, who, being an honest man, told them that the diagnosis was accurate and that he could do nothing for the lad.

There is a certain lady whom I have had the pleasure and honour of watching at her work of healing for several years, who, appealed to, by "an act of faith," if I may put it that way, did manage to unlock doors to the Beyond which brought the help of one of the most powerful and kindly of the spirit guides—himself a great healer. There can be no question about this. I know this guide myself, and have spoken with him scores of times during the last few years. This guide himself, I imagine, opened those inner doors! The patient was treated and showed instant improvement, the attacks coming at greater intervals and finally ceasing. The boy, whom I met recently, and who had not at times been able to move arm or leg, was able "to take up his bed and walk," to use the homely, unforgettable phrase, to ride his bicycle once again, and to take his position in the ordinary commercial world. I am informed it is now three years since he had his last attack.

These facts would seem to have irrefragable backing. I offer no comment, here.

To return now to our question of where science and the faith-healer part company.

Science's comment on the above, as on thousands of similar cases of faith-healing, might be roughly divided into the following:

(a) That many, if not all, of the more serious cases certified by medical men first as incurable, and then as cured, were wrong diagnoses in the first instance, the patients not really suffering from those ailments.

(b) That *if* and *when* such cures are made, they are apparent rather than real, and even when genuine, apply chiefly to cases of hysteria, the hysterical patient, especially when a woman, being subject to both imaginary sicknesses and imaginary "cures."

(c) That if ever there were "an age of miracles," of which orthodox science still is sceptical, that age has now passed.

We have no right to reject, without examination, that scientific point of view. Men of science are rightly cautious. They wish to protect the public and themselves from fraud. We can only quarrel with them when they reject *evidence*. But about that we shall see later.

When confronted with those three critical replies, the faith-healer with his patients point to scores of cases certified by doctors as incurable which, after a course of faith-healing, have been certified by other doctors as cured. They bring into the witness-box literally thousands of people in all conditions of life, including scientists themselves, who insist that such cures have been made. If they be "religious," they point not only to the 2,000-year-old record of the healing miracles of Christ and the apostles but to the stream of similar "miracles" from then up to the present, such as those of James Moore Hickson and the Rev. John Maillard of the Church of England, and of women like Mrs. Estelle Roberts of other persuasions.

The average man and woman, often sick at heart at these contradictions between scientist and faith-healer, once more asks the age-old question: "What is Truth?" To many of them it is no matter of transient academic import but one of life and death to get at this truth. I will do my best to satisfy them.

To do this, we must take a little review of the history of "faith" or "spiritual" healing.

Its records are lost in antiquity. Hippocrates, the Father of Medicine, as we understand medicine, practised it.

Paracelsus, the great doctor, who was the first to substitute

chemical therapeutics for the vaguer alchemy, was also the first man to study faith-healing on rational lines.

But it is to Mesmer, born two centuries ago, that there rests the glory of being the originator of "mental therapy"—or healing by "faith" on scientific lines. That is to say, "glory" if we can prove faith-healing to be fact.

What this really great man had to endure at the hands of his medical colleagues, for he was himself a fully qualified medical man, would be nearly unbelievable had it not so often had its parallel in our day in the case of the pioneers of medicine.

He was branded as charlatan, despite the hundreds of cures to which all sorts of men and women, from the nobility to the poor and outcast, for whom he had special affection, bore testimony. Even some of those who at the beginning sided with him, fearful for their scientific reputation with their colleagues, "went back" on him and recanted, as is demonstrated in Margaret Goldsmith's *Mesmer* and elsewhere.

His particular brand of faith-healing was that of "animal magnetism." His first "magnetic" and now historic experiment is worthy of note.

Franzl Oesterlein, his wife's companion, had for years been treated unsuccessfully for hysteria, complicated by convulsions, attacks of vomiting, intestinal inflammation, swooning, temporary blindness and attacks of paralysis.

In her extremity, she did what thousands are doing to-day. She asked Mesmer, *in whom she had implicit faith*, to help her.

Mesmer tells us how he induced "an artificial ebb and flow in the patient with the help of magnets. . . . Suddenly a hot piercing pain rose along her legs from her feet and ended with an intenser spasm on the upper rim of the iliac bone." When these pains, with others, ceased, "the patient felt a burning sensation, like glowing coal, in all her joints."

She then perspired freely over the affected parts, the pain ceasing, and a complete cure resulting.

I think it will be found that this case has its parallels in the records of to-day's faith-healing. There was nothing unique about it, if those records, minute and verified, are correct.

This modest man had nothing of the charlatan about him. Further, he, like some of the faith-healers I myself know and sometimes have seen at work, used ordinary drugs and baths in conjunction with his "faith," when necessary. Sometimes I have known the healer to insist upon collaboration with the ordinary medical man, when the medical man is not too afraid of professional obloquy to permit it.

In a word, though "faith" may, to a degree, enter into all healing, it is but one channel—yet, as it may seem to you after you have read to the end, perhaps a basic one. Notable cures are at times accomplished by the orthodox specialist, and the surgeon, perhaps because his art deals with material flesh and blood and not with the elusive thing called "life," has to his credit possibly the major triumphs of modern medicine as compared with the physiologist and pathologist.

Put into simple language, Mesmer believed that there existed throughout the universe a life-giving ether-like fluid or, rather, *vibration*, which, under certain conditions, could be tapped and conducted through the patient's body to clear it of the mal-vibrations to which he attributed disease. Disease to him, as to so many who have followed him, was the abnormal—health the normal. Give these universal and beneficent vibrations a chance, he insisted, and health would follow.

And it might be said that this theory antedated much that we know to-day of vibration and has, in my opinion, a serious scientific backing which cannot easily be set on one side.

In a word, *faith-healing* has behind it, if you like to put it that way, a *method* that is not unmaterial, whether of it you take the "miraculous" view or the "scientific," and it may yet be found that science and religion are not so divorced after all.

We find from the time of Mesmer a long line of distinguished medical men who either practised or experimented in this or similar forms of healing, which evolved in our day into the now familiar "mental therapeutics." From James Braid, the Manchester surgeon who was the author of the word "hypnotism," down through le Gros, Liébault (the real founder of *faith-healing* by suggestion), Bernheim, and that extraordinary and most distinguished of them all—Jean Martin Charcot, the neurologist at the Salpêtrière.

In this loosely linked chain, after Charcot, we have the famous writer, William James, lecturer in anatomy and physiology at Harvard University, and finally the man whose name but not whose theory is better known to the man in the street than any of the others—Freud, who, his scientific colleagues carrying on the tradition of a certain imperviousness to new ideas, which has been so often a millstone round the neck of medical advance, had been spurned at Vienna.

And if it be agreed that both "faith" and "mental" psycho-analytical healing both have the common base of mind, then it was through Freud that medicine, like the girl in the melodrama, *The Girl who Took the Wrong Turning*, finally returned to a consideration of mental therapeutic in its various forms, from the "miracles of Christ" to the most approved methods of modern psycho-analysis. In a word, it returned to what is vulgarly known as *faith-healing*! even though to me much of psycho-analysis is nonsense.

I shall here put forward the theory that it was at the time of the Great War that medicine, for the second time, like the girl above, stood at the crossroads. Unlike the first time, when Charcot advanced his theories of curing by hypnotism and medicine, fortunately or unfortunately, turned him down and with him the potentialities of the mind in healing, the evidence gathered during the Great War compelled it, most reluctantly, to face towards mental healing as a substitute for the black draught and the surgeon's knife. What the ultimate attitude of orthodox medicine to the new method will be, it is as yet too early to say, but it may be stated that in psycho-analysis, etc., medicine has returned to things of which Freud, any more than his one-time pupil and colleague and afterwards bitter opponent, Jung, never dreamed!

So much for the history of what is the most ancient as it is the most modern form of medicine on this planet. In my next essay, I shall take some striking cases of cures from my notebooks. Some of them will be personally witnessed.

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READERS' LETTERS (continued from next column)

Coventry.

April 25th, 1937.

DEAR SIR,

I have enjoyed every page of THE MODERN MYSTIC. I think it is a magazine long been needed in England, wishing you and THE MODERN MYSTIC every success for the future.

Yours faithfully,

PERCY H. SANDERS.

Readers' Letters

Hayes, Kent.

April 21st, 1937.

To the Editor of "The Modern Mystic"

DEAR SIR,

As one who is, as yet, a neophyte just entering upon the mystic path, I wish to say how I am grateful for the help and guidance which I have received from the study of your journal.

Its impartiality and saneness give me a firm faith in the reality of the spiritual experience.

I must confess I am still not clear in my mind as to Karma and Astrology; surely they negative one another to a certain extent. If our present incarnation is the result of Karmic law then to what extent do the laws of cosmic influence affect our actions?

Would it be possible to found, at some future date, a lending library? I do not know if this is feasible, perhaps you can suggest a way.

I do hope and trust that the valuable work which you have launched will have the success I am sure all true students sincerely wish it.

Very truly yours,

G. W. BARBER.

Caterham, Surrey.

April 21st, 1937.

SIR,

Is there any explanation of the following incident that remains with me as an indelible memory?

The first time I addressed my business colleagues as President I was excited but not nervous. About to speak, a soft brown darkness came around me—people and room all vanished. A hissing noise attracted me and I visualised a bright blue flame, with a thread-like filament attached below.

The flame had the appearance of an electrical discharge under extremely high pressure and the filament conducted a force seemingly physical but not electrical. The shape of the flame was that of a prehistorical spearhead two inches long.

Intently watching, a feeling of horror grew and conviction came that I was looking at the vital source that drove the life mechanisms of an everyday friend sitting opposite. I knew I was looking at the equivalent of my friend's naked soul.

The horror arose from realising the motive power was concentrated diabolical malice.

On "coming to" I thought I had fainted but, on looking round, nobody had noticed anything and the incident must have been instantaneous, leaving me in my usual good health.

Yours truly,

HERBERT I. CALLON.

2 Bolkeiny Street,

Rod el Farag,

Cairo, Egypt.

April 23rd, 1937.

The Editor, "The Modern Mystic"

DEAR SIR,

I am glad to state that the magazine, so fascinating and inspiring, has anticipated my wholehearted aspirations. I am pleased to subscribe to this marvellous magazine. I am urgently enclosing herewith a postal order for my subscription. Kindly send the copies of January, February and April issues, and oblige.

With appreciation and renewed thanks.

Yours very truly,

MOHAMED EL BOLKEINY.

Magnalia Naturae or the Philosophers' Stone

Lately exposed to public sight and sale—being a true and exact account of the manner how Wencislaus Leilers—the late famous projection maker at the Emperor's Court at Vienna, came by, and made away with a very great quantity of powder of projection—by projecting with it before the Emperor and a great many witnesses selling it etc., for some years past.

Published at the Request and for the satisfaction of several curious especially of Mr. Boyle, etc. by John Joachim Bichu, one of the Council of the Emperor and a commissioner for the examen of this affair.

London: printed by Thos Dawks his Majesty's British printers living in Blackfriars, sold also by La Curtiss in Goat Court on Ludgate Hill 1680.

Quarto containing 38 pages.

Alchymy

TO the partially enlightened spirits of a dark age, the study of alchymy naturally presented many charms, and was as naturally pursued from many motives: laudable curiosity—effected superiority, fascinating love of mystery, had each their share, and to crown all, cupidity and self interest, and yet, although we fear it must be allowed that the latter were predominant in many cases, we know not how far it is either just or fair to overwhelm its professors with the load of vituperation heaped on them by those who only look at the follies of which they were guilty, for with all their failings we are inclined, generally speaking, to absolve them from the guilt of hypocrisy, and to believe that in thought, word, and deed, they were consistent self-deceivers instead of artful impostors. Of their sincerity, diligence, and piety indeed we find ample proof scattered over their works, with a profusion quite unnecessary for persons whose sole object it was to enrich themselves and to fatten upon the credulity of their dupes. Of course, in saying this we would confine ourselves to the professors of the Art, not to the low pretenders who, availing themselves of human weakness, profited by this popular infirmity.

We would wish them to speak in their own defence. Thus then closes the life of Johannes Strangunese, a profound student in the "celestial sciences" who wrote in an address to his son:

"But I desire thee upon the salvation of thy soul, that thou do not forget the poor, and in any case to look well to thyself, that thou do not disclose the secrets of this science to the covetous worldly man. For if thou do it will turn to thy hurt, for I have declared to thee as I trust to be saved, upon my salvation the things that my eyes have seen, and my hands have wrought, and my fingers have pulled forth, and I have written this book with my own hand, and set to my name as I lie on my death bed, in the year 1432."

So much for the piety (implying also sincerity), in further corroboration of which we are unwilling to multiply quotations which will more properly be introduced in our comments upon the works themselves, but in addition, we beg leave to give the picture of a true Alchymist in the words of the renowned Paracelsus himself, after which it would be quite superfluous to offer a syllable more in proof of their diligence.

"In the meantime I give to Spagiricall Physicians their due praise, for they are not given to idleness or sloth, nor go in a proud habit, or plush or velvet garments, nor shewing their rings upon their fingers, or wearing swords with silver hilts by their sides, or fine, or gay gloves upon their hands, but diligently follow their labors, sweating whole nights and days by their furnaces. They do not spend their time abroad for recreations but take delight in their laboratory. They wear leather garments, with a pouch and apron wherewith they wipe their hands. They put their fingers amongst coals, into clay and dung, and not into gold rings. They are sooty and black like smiths, or colliers, and do not pride themselves with clean and beautiful faces, but, laying aside all these kinds of vanities, they delight to be busied about the fire, and to learn the degrees of the science of Alchymie, of this order are distillation, putrification, extraction, calcination, recerberation, sublimation, fixation, separation, reduction, coagulation, tincture, etc."*

Having said this much for the operators we would extend the favorable feeling to the object of their pursuit, and remind our hearers of the degree of gratitude due to the Art itself, from all classes of society now revelling in full possession and enjoyment of fruits matured from the Alchymical seeds, unwittingly and casually scattered over the soil of science. What saith Cornellius Agrippa that "portentous wit" as Paulus Jovius styles him, in a curious work on the vanitie of sciences is compelled nevertheless to do justice if not to the cause, at least to effects of Alchymy.

"This only will I say that the Alchymist must be, of all men the naughtiest, for whereas God commanded that men should eat bread with the sweat of his brow, these men being dispisers of Gods commandment, and of the promised blessedness far from labour, and (as it is said) in womans work and in boys pastime—they go about to make mountains of gold.

"I do not deny that, of this art many most excellent workman-ships had their beginning, from hence came the temperatures of ansuse of sinnabon of sinople of purple, and of that which they call musical gold, and other colours. We are bound to this art for the mixtions of all metals, for the fastenings of them together, for the tryings of them and for the separation. The invention of the gun, a fearful instrument belongeth to this art and from this came the most noble art of glass making, etc."†

* Paracelsus: *Of the nature of things*, p. 92.

† Cor. Agrippa 159.

(continued in page 43)

The Occult Element in the Sagas

by Bernard Bromage

"*I*L nous faut les brouillards du Nord"—"We need the mists of the North." Thus wrote Gustave Flaubert in a spasm of irritated insight when engaged in pointing out to Georges Sand the limitations of the French intellect when confronted with mystical phenomena.

The great Frenchman saw, with his usual clarity, that an observation of life which does not take into account its overtones and innuendoes, is, at best, but an affair of the surface. Like all real artists, he was fully alive to those supraliminal aspects of consciousness which the Latin genius has, for the most part, seen fit to ignore.

He was correct in ascribing to a certain climatic condition the "*fons et origo*" of those manifestations which are not explicable by the ordinary processes of reason, but demand for their investigation feelers of a more extended kind.

We know very little as yet of the chemistry which determines racial mood; but we are pretty safe in saying that the psychic world (in Europe at least) is very largely the Northern world. Just as our bodily type and colouring is determined by our habitat, so it would seem that the overtones of our feelings and instincts are also very largely motivated by accidental conditions.

But this by no means tells us the whole story. There are elements in the structure of man's relation to the unseen which do not subserve any particular racial theory, but are based on the records and the topography of man's psychic past. Anyone interested enough can investigate for himself the legends of the lost kingdoms of Lemuria and Atlantis which are very largely legends of the north.

The virginal and sombre soil of northern latitudes, it can be argued, are the natural breeding-ground of emanations which touch to the most subtle issues the deepest layers of the mind. A cursory acquaintance with our own English marsh and fenlands will more than corroborate any unformulated theories on this score. Here we feel ourselves in a world in which we are conscious of enormous and abiding Secret Forces against which the activities of mere man show up in feeble and powerless array.

When we reach Scandinavia we find this feeling part of the very air we breathe; and anyone who has ever explored the hinterland of Finland will recognise at once why the Finns, the most highly educated race in Europe, have attained such a reputation for occult interest and practice.

It is natural enough that the early literature of these lands should be very largely an affair of fear and stoicism, based on experience of those aspects of Nature which seem most intimately connected with the idea of Evil.

So we can trace, if we wish, a fairly direct connection between the physically dangerous and forbidding and the crystallisation of the reaction to these terrors into a conception of Forces removed from the normal qualities and feelings of humanity. For instance, in the Old English epic, "*Beowulf*," perhaps the earliest considerable poem in any modern language, we read of

the monster Grendel who enters at night the Hall of Hrothgar, carries off thirty of his thanes and haunts the castle for twelve years. Later on in the same poem we meet a dragon who mortally wounds the hero, Beowulf, after this gallant has robbed a treasure over which the creature has kept a guard.

This habit of mind cut, as it were, both ways. Not only is danger construed into abstract Evil, but, by a process which anthropologists call Euhemerism, the attributes of human beings of great physical and mental prowess are enhanced by poets, recorders and (as some would have it) religion-mongers into the acts of gods. For instance, the *Völsunga Saga* relates the magical deeds of the early Teutonic heroes who assume semi-divine proportions on the lips of the bards. Similarly, the *Eddas* which resemble in many respects the Sibylline Books of ancient Rome concern themselves very largely with recounting the abilities of those heroes who became the Gods of Scandinavia.

"*Omne ignotum pro magnifico*." It is significant that from the Folk Sagas derive some of our best-known nursery tales, Jack and the Beanstalk, Blue Beard, Puss in Boots, The Little Old Woman Cut Shorter, and many others. Here, the breath of terror and fear has been condensed into a kind of whimsicality, from which it is very difficult to disengage the original elements. Also, the occult quality in these stories is practically eliminated by the naïve and childish manner of their telling. It seems to need the impress of a rugged and severe temperament to realise at their true worth the overtones of racial evolution and tradition.

The Scandinavian mythology is full of accounts of deities who can be said to lead a double life—on the one hand partaking of the nature of humans, on the other much more highly endowed to curse and rule. The celestial city was called Asgard, and the rainbow was the bridge which led to it. Odin was the chief of Scandinavian deities. He was made acquainted with everything that happened on earth, through the agency of two ravens, representing Observation and Memory. He was the husband of Freya or Frigga and father of Thor and Balder. The Valhalla was his palace, where were received the souls of warriors killed in battle. On having a presentiment that Balder was to die, he descended into the infernal regions to consult Hela. This descent forms the subject of an exquisite translation by Gray.

Lok, though among the Gods, was a traitor to them. He was the father of two monsters, that are to be the chief instruments in the destruction of the world. These monsters are the wolf Fenrir and the serpent Jormangundur, which lies at the bottom of the ocean, and encompasses the world. The wolf Fenrir was bound, but not before he had bitten off the hand of Tyr, one of the Gods. At Ragnarok, the twilight of the Gods, the wolf Fenrir will get loose, and assist in the universal destruction.

It was through Lok that Balder was slain. Freya having a presentiment that Balder was to die, made everything animate and inanimate, except the mistletoe, which was forgotten, swear to do him no harm. Lok made a spear of mistletoe, and put it into the hand of Hodur, the blind God, and brother of Balder. Hodur unintentionally slew Balder with this spear. Thereupon

the gods bound Lok, and very cruelly put him to unceasing torture.

The Valkyrs are demi-goddesses. They are the only females admitted into Odin's paradise, the Valhalla. They are the messengers of the gods, and ride through the air on shadowy horses, and sometimes take the form of wild swans. They weave the web of the fate of warriors, as may be learned from Gray's translation, "The Fatal Sisters." Of the Valkyrs Brunhild is perhaps the most celebrated.

Sigurd, who learnt the language of birds by eating the heart of a serpent, discovered Brunhild asleep in full armour. He pulled off the armour, and she awoke from an enchanted sleep, into which she had been cast by Odin. Sigurd avowed his love for her, but she, who knew the future, told him that he would be the husband of another.

Sigurd married Gudrun, and played Brunhild a very scurvy trick, similar to that which Siegrid played her in the "Nibelunger Lied." She revenged herself upon him by killing him; and then showed her love for him by killing herself. Sigurd and Brunhild were united in Paradise.

It is not, perhaps, until we consider the "Kalevala," the national epic of Finland that we enter fully into the realm of the occult. This great poem is as much a magical poem as Busoni's "Doktor Faust" can be said to be a magical opera, or some of Goya's sketches can be called magical designs. It is saturated with the stuff out of which magic is made, and the very web and woof of its texture is impregnated with occult themes.

It is not by accident that so much Black Magical Practice is found among the modern Finn. Among this sombre, taciturn and highly gifted race there must surely lurk emanations of force and power, which belong, not only to their national poetical tradition, but are also part and parcel of the curious Finnish landscape, charged as it is with so much of the power latent in uncultivated soil, and exuding, in some parts a baleful and vampirish gloom.

The present writer has explored this Land of Ten Thousand Lakes on a pedal cycle and well recalls the sense of isolation from the normal which he experienced among the endless pine-forests and marshes of the country. It was as if some land of ancient magic had been entered, and even Helsinfors, one of the most up-to-date capitals in Europe, partook on one's return of something of the nature of a medieval outpost erected against the battalions of Evil.

Anything could happen here. Everything seemed surcharged with omen and significance; an atmosphere which is symbolically reflected in the quietly saturnine nature of the inhabitants, probably the most reserved people in Europe, who sip their coffee with an air of brooding detachment which is unusual in the confusion of a modern city.

It is the soul of this people which is reflected in the "Kalevala," a soul which one of the greatest of modern musicians, Sibelius has enshrined in symphony and song, and which has produced in our own day personalities as intense as Aino Ackte and Gerda Busoni.

The epic relates the history of four principal heroes, all of whom are adepts in magic and are endowed with the power, not only of propitiating, but even of commanding the Gods. Väinämöinen, the Son of the Wind and of the Virgin of the Air; his brother, Ilmarinen, the mighty smith and craftsman; Lemminkäinen, a wild and turbulent personality, always in scrapes; and

Kullervo, a saturnine giant of enormous strength, which is invariably misused.

The chief heroines are Ilmatar, the Daughter of the Air, the Creatrix of the World, Louhi, the Mistress of the North Country (Pohjola) and her daughter, afterwards the wife of Ilmarinen, whose magical powers degenerate, with the hardening of her nature, into coarseness and brutality.

The burden of the story is mainly occupied with the feats of Väinämöinen and his magic steed, Joukahainen. In order to further his love projects he begins to build a boat, but cannot complete it without three magic words, which he seeks for in vain in Tuonela, the death-kingdom, but afterwards jumps down the throat of the dead giant Antero Vipuren, and compels him to sing all his wisdom.

Lemminkäinen amazed at not being invited to the wedding, forces his way into the Castle of Pohjola through the magical obstacles in his path, and slays the lord of the castle in a duel.

Louhi brings pestilence on Kalevala, then sends a bear against the country, and lastly steals away the sun and moon, hiding them in the stone mountain of Pohjola. Väinämöinen drives away the plagues and renews fire from a conflagration caused by a spark sent down from heaven, by the god Ukko.

After restoring the sun and moon to their usual place Väinämöinen quits the country in his boat, leaving behind him his magic songs for the pleasure and power of the people.

There are certain elements in this strange and sombre story common to all the Sagas; but it also contains elements found in no other type of epic poetry.

A most interesting "motif" is the stress laid on the *im-personal* nature of suffering, on the "mystical substitution" of woe.

"Then the old man banned the suffering,
Far away he drove the anguish,
To the central Hill of Tortures."

Again, as in the analogous case of Isis in the Egyptian "Book of the Dead" there is an insistence on the knitting together of the body,

"Then she found his ribs in pieces,
Likewise many other fragments,
And her son she pieced together,
Shaped the lively Lemminkäinen."

There is throughout the poem an extraordinary insistence on the inexorable Fate which dominates all human life.

"I must weep throughout my life span,
That I swam beyond my country."

and a sinister undercurrent of suggestion that the human race is "near its ending" unless magic can be overcome by magic.

The curse themes are venomous in the extreme, and are always accompanied by the conviction of superior occult power in the curser, as having his roots more firmly embedded than his victim in the potencies of Mother Earth.

"May you toss for six years running,
Drift for six years like a pine-tree,
And for seven years like a fir-tree,
And for eight years like a tree-stump."

(Continued in page 9)

Astrological Supplement

APOLOGIA—IV

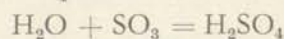
by W. J. Tucker

IT is self-evident that Nature uniformly operates in terms of unity. Therefore, though we may analyse the components of a chemical compound, a horoscope chart, human behaviour, etc., etc., we have to remember that the components are only abstractions and cannot be separated from the unit to which they belong without either destroying the unit or transforming it into something else.

Thus we may analyse sulphuric acid into its elements which compose the formula :



Treating such elements theoretically as abstractions, the compound remains sulphuric acid and will retain its characteristic qualities and properties. But, should we succeed in separating one molecule of water (H_2O), for example, we should no longer have sulphuric acid remaining, but water and sulphur trioxide (SO_3) according to the equation :



(Water plus sulphur trioxide equals sulphuric acid)

Similarly, a horoscope has to be regarded in terms of unity—a composite pattern of causes which are interrelated and inseparable, but yet capable of analysis in the abstract.

Yet, all the time in which we are considering an analysed component-aspect, we must never for a moment forget that its action is dependent upon the actions of the remaining elements of the birth-chart.

In other words, the horoscope of a given person has unified characteristics which are a true reflection of the individualised characteristics of the person to which it belongs.

And just as the physical, mental and emotional characteristics and attributes of a person are the result of synthesised forces, so are likewise the skein of his destiny and his mode of evolution.

Acting upon this line of thought, I succeeded in evolving a series of graphs, the synthesised curves of which reflect the main channels of life : successes, frustrations, crises, emotional trials and satisfactions, etc., with truly remarkable fidelity.

The full details of this method of prediction are explained in careful detail in my textbook, *The Principles, Theory and Practice of Scientific Prediction* ; but it may interest the reader if I describe the principles in another form.

The entire method is based upon the *birth-stars* ; and the first step is to make a full list of these stars (which the natal planetary positions of the horoscope selected for treatment will determine) and to catalogue their basic effects.

First we note the position of the birth-star occulted by the Sun at the moment of birth and proceed to plot out a curve for the planet Uranus on graph paper (laid out horizontally in years and months, and perpendicularly representing the amplitude of the wave-curve in three parts : harmonious at the top, neutral in the middle, and inharmonious at the bottom). This curve we plot in violet ink, marking its position on the graph according to the aspectual relationships of the planet to the birth-star in a certain month and year. Thus, when Uranus occults the birth-star, the curve reaches the bottom of the graph in the appropriate

month and year. When the planet trines the star, the curve rises right to the top. When it comes into quadrature or opposition, the curve descends to the bottom. When in sextile aspect, the curve reaches a point intermediate between neutral and the top of the graph.

We plot the curve of Saturn on the same graph in *green* ink (in order to distinguish it from the curve of Uranus) in similar manner ; and then the curve of Jupiter is plotted in *blue* ink on the same graph, following the same principles (except in the case of occultation of the birth-star by Jupiter, which causes the curve to rise to the top).

It will now be seen that we have the aspectual relationships of the three major planets plotted in wave formation on the same graph.

The next step is to synthesise these ; and to do this we consider the three forces (represented by the three curves) to be equal in strength and proceed to plot a curve in *red* ink which shall faithfully represent the balance of those forces.

The varying position of this red curve throughout a span of years provides us with a strikingly true visualisation of the main basic events which lie before the owner of the horoscope.

With the red curve rising, the circumstances of life will become easy. But when it is descending to the bottom, that is when the trials of life come on in all their virulence.

In similar manner we draw up a graph (with its synthetic red curve) for the *birth-star* marking the natal position of the Moon. Then a graph for the birth-star of the natal Mercury. And so on—until we have a graph for each birth-star of the horoscope.

Then, on a separate graph, we plot in black ink the synthesised curve of each individual birth-star-graph, finally synthesising them all in a solitary red curve by considering the individual black lines as representative of equal forces and positioning the red curve in such a way as to represent faithfully the balance of all the forces.

It does not require a high degree of imagination to understand the significance and value of this *Fundamental Pulse Cycle Curve*.

The task of evolving a really scientific method of prediction involved a number of subsidiary considerations which should perhaps be explained before I proceed to show the uses which may be made of the graphs.

The reasons which dictated the lines of investigation of these various factors would perhaps make tedious reading. Hence the purpose may be better served if I set down a series of questions and answers which will clearly reveal the principles involved.

First the use of a SOLAR CHART.

What is a Solar Chart ? It is a Chart of the twelve Mundane Houses, the First House of which bears at its cusp the Sign of the Zodiac which the Sun was occupying at the birth of the person. The remaining signs are then placed in their proper order around the map with sign-degrees at the cusps of the houses corresponding to the Spheres of Influence of the Signs (see *Your Stars of Destiny*, Chapter V).

(Continued in page 54)

Synthesis of Astrological History

A Survey of the Antiquity and Evolution of Astrology

WE should now turn our attention to the Arabs in order to determine their precise contributions to astrological knowledge.

ALBUMAZAR, or, more properly, ABU-MAASCHOR, lived between A.D. 805 and A.D. 885. His chief work was *De Magnis Conjunctionibus* in which he asserts that the world was created when the seven planets were in conjunction in the first degree of Aries, and that it will come to an end when a similar conjunction forms in the last degree of Pisces.

Of course Albumazar did not know of the existence of the planets Uranus, Neptune and Pluto; and these will obviously complicate matters when it comes to calculating a universal conjunction of the planets or even the spread of the planets in one straight line across the solar system. Yet the theory is an interesting one.

Albumazar also wrote *Introductorium in Astronomium*, and *Flores Astrologici*.

The first contribution to the theory of Astrological Houses came from the pen of ALBATEGNIUS, Muhammed ben Djibir (c. 850-929), who was an Arab prince and astronomer.

Albategnius corrected some of Ptolemy's results which up to his time had been taken on trust. He compiled new tables of the sun and moon. He also studied the movement of the Sun's apogee (now referred to as "aphelion") and calculated the value of precession as 55".

A keen mathematician, he introduced the use of sines in trigonometrical calculations and also did some work on tangents.

Plato Tiburtinus, assisted by Regiomontanus (who annotated the work), carried out the translation of *De Motu Stellarum*, which was then published at Nuremberg in 1537. But the translation is said to be faulty.

The original MS. is kept in the archives of the Vatican.

According to Wilhelm Knappich ("ZENIT" 1930, page 282), the method of house-division of Albategnius consists of the division of the grand circle of the Prime Vertical into two semi-circles, one for the day and one for the night, and the calculation of the ascending ecliptical degree from the declination of the Sun and the polar distance of the place. The two semi-arcs were then divided into three equal parts by two declination circles which formed the base lines of the houses. And the points whereat these declined circles cut the ecliptic-circle, formed the cusps of the houses.

According to E. H. Bailey (B.J.A., Vol. XXX, page 70), in discussing the method of ALCABITIOUS (who was merely an exponent of the system of Albategnius): "The original idea was that the right ascension of the meridian and ascendant should be first found, and the distance between these two points divided into three equal parts. Then the R.A. of the ascendant and that of the lower meridian should also be ascertained and the distance between these two divided into three equal parts. The R.A.s so obtained should be converted into longitudes and the resultant longitudes would be the cusps of the houses."

"The question, however, arises as to what Coley meant by

the words 'this is no more but dividing the equator into twelve equal parts by circles meeting or intersecting in the Poles of the World.' There can be only one meaning of this, viz. that circles are to be drawn through each 30° of the Equator from the N. and S. Poles, and the points on the ecliptic cut by these circles are the cusps of the houses."

ABRAHAM BEN MEIR IBN EZRA (c. 1092-1167), Jewish scholar, poet, philosopher and scientist (whose fame chiefly rests upon his *Yosod Mera*—a treatise on the philosophy of religion), sought to introduce a system of house-division agreeing with Ptolemy's "similarity in reference to horizon and meridian." His attempt is based upon a fictitious revolution of the plane of the horizon around the north and south points of the horizon. The horizon was thus divided into twelve equal parts of 30° each, starting from where the meridian cuts the horizon, and the points became the cusps of the houses and centres of maximum strength.

Wilhelm Knappich says: "The Arabian astrologers called these house-circles 'Horizons,' and each of these 'Quasi-Horizons' had then (as the true horizon) its specific Quasi-Polar-Distance, its Quasi-Ascensional-Difference, and its Quasi-Distance from the meridian. These are, however, clearly fictitious magnitudes, without any astronomical indication."

The astrological works which Ibn Ezra wrote are:

Opera astrologica interprete Petro de Abano.

De revolutionibus et nativitatibus.

Breve centiloquium seu liber de consuetudinibus planetarum.

De significationibus VII planetarum in XII domibus.

De planetarum conjunctionibus et de revolutionibus annorum mundi.

De luminaribus et diebus criticis.

The work which possibly brought about the clearly-defined division between Judicial and Natural Astrology was *Praeclarissimus liber in judiciis astrorum*—a treatise on the fixed stars—written by ALBOHAZEN HALY (c. 1040), Arabian philosopher and astrologer.

Haly also propounded a method of house-division, based on that of Albategnius, whereby the house-cusps should be separated from each other by two temporal hours taken in the run of the ascendants.

It was from the Arabian manuscript writers (Alcabitious, Ædila, Morbecca, Zael, Haly, Abenragel, etc.) that the first statements of house-effects emanated—all of which were based upon these early attempts at a system of house-division.

It was CAMPANO (born in the early part of the thirteenth century at Novara, Italy) who gave us one of the systems of house-division (the CAMPANUS SYSTEM), which is still in vogue at the present day.

Campo was chaplain and physician to Pope Urban IV and his successors, and was the mathematician who rendered arithmetic independent of geometry.

According to E. H. Bailey: "The Campanus method is based upon the tri-sections of quadrants of the Prime Vertical by great circles intersecting at the north and south points of the

(continued in page 54)

Stellar Guide for June

FOREWORD

THESE forecasts are offered as a useful guide which the reader may adapt to his own particular case. Forecasts for the press have necessarily to be written in general terms, for it will be appreciated that horoscopes of individuals born on the same date but in different years differ utterly in respect to the disposition and aspectual relationships of the planets. Hence the stress and strain of prevailing stellar forces will have varying effects on individuals considered separately, and this fact has to be remembered. Only a forecast which has been based upon an examination of the individual's own horoscope will fit him in all its terms.

These facts notwithstanding, this monthly guide does provide a reliable and valuable understanding of the general tendencies of the prevailing stellar forces. The feature has been uniquely planned to enable the individual reader to understand his position under the cosmic plan, and to comprehend something of the nature of the stellar forces which are moving him.

ARIES—THE RAM

(This section applies to YOU if your birthdate falls between March 22nd and April 20th)

First Week.—Don't throw up your job on impulse just because you think you haven't been paid all that is your due. It will pay you to lay low until the effects of next week's big eclipse have worked off.

Second Week.—Changes will occur in the lives of some of you this week—especially those whose anniversaries occur near April 9th. For the immediate present such changes may leave you guessing; but the financial situation will begin to recover, and the general trend is towards promotion of your best interests. A rise in life for some can come out of this.

Third Week.—Pleasant developments in the personal affairs of life may be set in motion. Happy financial surprises—probably an unexpected increase of pay—and a special filip to your professional interests are the prevailing tendencies of the week.

Fourth Week.—Finances continue to favour you. Some kind of change appears to be going on in your occupational environment and it will pay you to be cautious. Unsettling influences are affecting your home environment, and you may possibly receive some disappointing news of a purely personal nature.

TAURUS—THE BULL

(This section applies to YOU if your birthdate falls between April 21st and May 15th)

First Week.—Quarrelsome influences are at work. If you are not careful you will alienate an important co-operator. Married readers should exercise restraint and refrain from quarrelling. A dispute over money can easily be the root cause.

Second Week.—A big change is liable to occur in the private affairs of your life this week and may lead to financial improvement. It should be an excellent period for publicity purposes and for travel. Ideal for holiday-making. Excellent news should come your way.

Third Week.—Good week for finances accruing from occupational endeavours. Romance will loom in the lives of some of you—especially those whose anniversaries occur near May 3rd—and you look like having a very pleasant emotional time just now.

Fourth Week.—The note of romance is still sounding, but jealousy will also be busily at work. Avoid sources of scandal while these influences are active as there may be a detrimental after-effect on your general career. This is not a good week for the purposes of speculation. In fact you should not take chances of any kind.

GEMINI—THE TWINS

(This section applies to YOU if your birthdate falls between May 16th and June 20th)

First Week.—Your occupational environment seems to be disturbed just now and a quarrelsome situation between you and your colleagues may quite easily develop. You are itching to make a

change all the way round; but it is doubtful whether this is the best week in which to effect it.

Second Week.—Powerful influences are now at work—particularly in the lives of those whose anniversaries occur near June 8th. They may lead to gigantic changes of a very fortunate nature. Life will move with a swing.

Third Week.—News is on the wing. A sudden opportunity in the work-a-day world may present itself. Romance will hold the field for others. Most of you will benefit from the influences in force this week, one way or another.

Fourth Week.—Mixed forces will be at work in your occupational environment. Working conditions will give you satisfaction, but you will seem to be out of tune with your home environment. "A touch of liver" will be apt to make its appearance.

CANCER—THE CRAB

(This section applies to YOU if your birthdate falls between June 21st and July 22nd)

First Week.—You may be the recipient of a disagreeable piece of news this week. Big changes are taking place secretly in your life and you would rather they remained secret. Yet in spite of all your care, someone may let the cat out of the bag. You can minimise the danger by keeping your own counsel and restraining the impulse to tell all you know.

Second Week.—Changes may now take place with a vengeance; and somehow this seems to be tied to the matrimonial life. Though this may profoundly disturb personal relationships, something good may come out of it all.

Third Week.—If you are seeking romance, your life during this period will run a more pleasant and placid course than of late.

Fourth Week.—Friendships and love affairs develop pleasantly now and may afford the occasion for a delightful excursion. In any case your working environment will tend to make you restless and seek recreation. Obstacles are blocking the path of professional progress, and this fact will probably provide an additional incentive to pleasure-seeking.

LEO—THE LION

(This section applies to YOU if your birthdate falls between July 23rd and August 23rd)

First Week.—A cleavage between home affairs and professional interests may make itself apparent this week, and may be due to a temporary low state of finance. Be careful you don't spend more than you can afford during this period.

Second Week.—Very happy romantic developments may occur this week. This may mean an engagement for some. Your dream-world will be definitely stimulated during this period and your ambitions are in a fair way of being realised. The receipt of some good news will mark a definite turning-point in your life.

Third Week.—The changes set in motion last week are still pleasantly continuing and your romantic impulses will be very much stimulated. In fact Romance may be the be-all of your life these days—at least temporarily. But more mature readers will find the accent on their career, opening up a vista of dazzling possibilities.

Fourth Week.—Professional interests can now augment earned income in a very satisfactory way; but you must avoid clashes with the folks at home. Someone may attempt to oppose your desires; or alternatively, someone will be very jealous of your success. This is not a good week for publicity purposes, and you will make greater progress in a purely impersonal way.

VIRGO—THE VIRGIN

(This section applies to YOU if your birthdate falls between August 24th and September 18th)

First Week.—There may be conflict between your professional life and your home environment this week. You are jumpy, and things get on your nerves very easily. You will need to control these psychological forces very carefully, otherwise the trend of events in your private life may not altogether be to your liking.

Second Week.—This should be your lucky week, whether your ambitions settle on your career or the emotional side of life. Chance favours your cause, and for the moment you appear to hold all the

aces. A delightful piece of news may possibly point out the path of progress.

Third Week.—An unexpected change should be a prominent feature of this week's events. For some of you it will be a romantic change. Your dream lover may suddenly present himself in concrete form—your affinity! Others again will experience a slice of financial good fortune. Yet others will encounter the one great chance they have always hoped for. There are great possibilities in the current configurations for most of you.

Fourth Week.—Your run of luck bids fair to continue. But an undercurrent of contention and strife runs like a theme through this week's events. Be very careful not to set back the clock through precipitate behaviour on your part. Coaxing, not force, will best suit your purposes just now.

LIBRA—THE BALANCE

(This section applies to YOU if your birthdate falls between September 19th and October 28th)

First Week.—Go into retirement as much as possible this week, and don't lose your temper no matter what the provocation. Unpleasant changes may follow ill-considered action, and the main stress is likely to centre on your occupational environment.

Second Week.—Big changes are likely, and this seems to concern your home environment. Perhaps you are taking a holiday or effecting a removal? In either event there will be a happy and fortunate sequel.

Third Week.—Money plays its part this week and you are the magnet. You have the power to attract metals of greater value than iron just now—the secret lying in your capacity to exploit your personality.

Fourth Week.—Be wary of making avoidable changes this week, for the appearances will be deceptive. Your credit is being stimulated, but be very careful how you handle this side of your financial arrangements; it will be so very easy to overdo things.

SCORPIO—THE SCORPIO

(This section applies to YOU if your birthdate falls between October 29th and November 22nd)

First Week.—Changes are possible and it would appear that you are between the devil and the deep sea. You have to make your choice and chance your luck. The principal stress is upon hopes, wishes, and friendships, and the subsequent outcome depends absolutely upon the wisdom of your choice. A tip: do not allow your choice to be influenced by financial considerations.

Second Week.—Very important changes are now scheduled to operate, and these may affect the base of your operations: your home. It seems that you will now have your big chance—although actually everything depends upon the choice you made last week. There appears to be money in this for you.

Third Week.—Work, credit, and the matrimonial field hold the stage this week, and sensational developments are possible in the latter department. The signs look good to me. But all the same, make very sure you are not playing with fire!

Fourth Week.—Romantic considerations will probably preoccupy your attention during this period. Working conditions may be tedious and laborious; so for relief you may turn to the lighter pleasures of life. Definitely a better week for holiday-making than for work.

SAGITTARIUS—THE ARCHER

(This section applies to YOU if your birthdate falls between November 23rd and December 21st)

First Week.—This is certainly a week in which it will pay you to mark time in occupational and professional matters. It will be very easy to offend the powers that be, and the slightest *faux pas* will cost you dear.

Second Week.—The matrimonial affairs of life now assume importance. Your partner may be a source of some very good news for you; and it is quite on the cards that substantial material benefits are coming your way. Whatever good fortune there may be will come through others rather than as a result of your own exertions, however.

Third Week.—A burst of activity in occupational matters seems probable, and the results of last week's developments may take effect now.

Fourth Week.—The fortunate trend of affairs is still in evidence. But you should not take chances during this last week of the month. It is a time for planning, not for speculation. Take care not to embark upon romantic episodes or you will alienate someone who really cares for you.

CAPRICORN—THE GOAT

(This section applies to YOU if your birthdate falls between December 22nd and January 19th)

First Week.—Friends are apt to get on your nerves this week, and work has you worried. You feel you must have a change; why not take a holiday now? It will pay you to relax.

Second Week.—Do not continue that holiday, for now is the time to get busy. Things are about to "break" for you and you cannot afford to allow such opportunities to pass you by.

Third Week.—Romance seems likely to captivate you. But do not allow such considerations to take your mind off work. This should be a particularly lucky period for you and may result in spectacular and substantial advances.

Fourth Week.—Life is dealing you some fine cards just now and you would be in for a particularly happy time were it not for certain influences which are working up difficulties in the co-operative and matrimonial spheres of life. Your romantic inclinations may be responsible for this, and you have to take great care lest you arouse someone's jealousy. Very powerful influences are now affecting you and you need to pick your way very carefully. Do not place too much reliance upon "hunches" for they are apt to be deflected this week and may deceive you.

AQUARIUS—THE WATERBEARER

(This section applies to YOU if your birthdate falls between January 20th and February 16th)

First Week.—Eccentric behaviour will make you lose money this week, and certainly you cannot afford to quarrel with your bread and butter. This is one of the periods in life when it will pay you to hold the candle to the devil.

Second Week.—Your ship is coming home and luck is now on your side. Your base of operations (your home) and your occupational environment are now admirably welded; and opportunity may now choose this particular time to knock at your door. The onus for the initiative is on you, however. Don't wait in expectation of chance callers but issue invitations!

Third Week.—Your run of good fortune continues, and an unexpected development in your home may provide you with a sterling opportunity for expansion. Some good news may give you a very comfortable feeling.

Fourth Week.—Influences are mixed now, and you should temper zeal with caution. It is now no time for taking chances. Yet your run of fortune should continue if you use your head and plan, rather than depend upon the operation of blind chance.

PISCES—THE FISHES

(This section applies to YOU if your birthdate falls between February 17th and March 20th)

First Week.—If the "chief" shows an inclination to bully you, on no account answer him back. Social life will show signs of activity, but people will be unaccountably cantankerous. On the other hand do not make the mistake of letting off the pent-up steam on your matrimonial partner.

Second Week.—Sudden developments connected with the home may lead to an unusually happy time. This period should provide a strong contrast to last week's influences, and you will begin to wonder what ever upset you. Life takes on a different complexion now.

Third Week.—Happy changes seem to be taking place all around you these days, and you will be slow if you do not manage to pick up some sort of bargain or material benefit out of all this. Actually these are days of golden opportunity.

Fourth Week.—Come back to earth now, or you will receive an emotional jolt. This is a time at which you have to pay attention to the practical things of life. Day-dreaming will only land you in trouble.

SYNTHESIS OF ASTROLOGICAL HISTORY

(continued from page 51)

horizon. The cusps are the points on the ecliptic midway between the defining circles and not on the defining circles, as stated by Alan Leo."

REGIOMONTANUS (born at Königsberg in Franconia, June 6th, 1436), or JOHANN MÜLLER, German astronomer, undertook jointly with George Purbach a reform of astronomy which was rendered necessary by reason of the errors which they had detected in the Alphonsine Tables.

In the initial stages of the work it became apparent to them that Ptolemy's works had been incorrectly translated. Therefore, in 1462, Regiomontanus went with Cardinal Bessarion to Italy to study the *Almagest* at first-hand.

In 1463 he completed Purbach's *Cl. Ptolemaei magnum compositionem* and his own book, *De Triangulis*—a treatise on trigonometry. This was followed by *Tabulae Directionum*—essentially an astrological work incorporating a valuable table of tangents. He also published a volume of ephemerides for the years 1474-1506 under the title of *Kalendarium novum*—the first ephemerides ever printed.

The REGIOMONTANUS SYSTEM OF HOUSE-DIVISION is widely employed in Europe at the present day and consists (according to E. H. Bailey) of "the trisection of the arcs of the Equator included between the horizon and meridian, by great circles intersecting at the north and south points of the horizon. The cusps are the points on the ecliptic cut by the defining circles."

PLACIDUS DE TITI, or Didaco Placido di Titi, was born in 1603 at Perugia, Italy, and was an Italian mathematician and student of Aristotelian-Scholastic natural philosophy. He wrote a number of works, two of the more important being *Tabulae primi mobilis cum thesibus et canonibus* and *Physiomatica sive celestis philosophia*.

The PLACIDIAN SYSTEM OF HOUSE-DIVISION is that of Albategnius, and, according to the definition given by E. H. Bailey, the "method is based on trisections of the semi-diurnal arcs. Here, too, the cusps are the points on the ecliptic cut by the defining circles."

All of the foregoing methods of house-division coincide at four points of the ecliptic, namely the points ascendant and descendant, and the upper and lower meridians. But there is no agreement between them as to the location of their poles which, moreover, constantly vary.

And so the matter has stood from the Middle Ages until the writer of this present series of articles introduced the ZENITH SYSTEM OF HOUSE-DIVISION, the poles of which are constant and fit into the ecliptic poles. The system consists of the trisection of the quadrants formed on the ecliptic by the bisecting great circle that passes through the ecliptic poles and the zenith of the place. Thus the ecliptic circle is always evenly divided into twelve parts, or houses.

Whether a still more accurate demarcation of the various house-effects may be obtained by unequal (but proportional) division of the ecliptic circle, future research must decide; experience seems to suggest that the great circle that passes through the zenith and the points on the eastern and western horizon where the rising and setting points of the ecliptic also lie, may ultimately prove the most accurate reference-circle by which to define the true cusps.

ASTROLOGICAL SUPPLEMENT (continued from page 50)

Why does the Sun-Sign always occupy the First House? Because the Sun is the major power of the birth-horoscope; because its influence is the motivating force of the EGO of the individual and the basis of his or her individuality; and because all these factors, and the secondary effects appertaining to them, are definitely First House matters. Further, the houses are thus made definitely to synchronise with the signs, and will therefore obey the laws of harmony which have already been demonstrated.

Why cannot the Natal Chart be similarly used? Because the Sun-Sign very seldom falls in the First House of the Natal Chart. And should it fall in any other department, the houses will no longer bear the same harmonic relationship to the signs. Moreover, one cannot demarcate the spheres of influence of the signs when the Natal Chart is used.

Do the Planets of the Solar Chart correspond to those of the Natal Chart in respect to longitude and declination? Yes, they are entered on the Solar Chart in their appropriate positions as to longitude and declination, being taken directly from the Natal Chart which has of course previously been calculated.

What are Birth-Stars? A birth-star is a star that was nearest to, or occulted by, a planet at the time of the birth of the individual. The birth-stars need to be marked in the outer circle of the Solar Chart, each of them being placed opposite to the natal planet to which it belongs.

Do we need both natal planets and birth-stars for use in interpretations? No; once the natures of the birth-stars have been determined and recorded, the planets are no longer needed—though they may be inserted, if so desired, for the purpose of aiding comprehension. The birth-stars themselves fix the positions of the natal planets permanently and definitely.

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Raymund Andrea

- Mr. Andrea continues his discussion on the paramount importance and value of Mystical knowledge.

W. J. Turner

- Contributes a characteristic article on music.

William Gerhardi

- A further article by our popular contributor.

Shaw Desmond

- A further essay on the Spiritual World as Mr. Desmond conceives it.

Dr. W. Johannes Stein

- Concludes his interesting account of the life and work of Dr. Rudolf Steiner.

What I mean by Magic

A fascinating article by Israel Regardie, author of *The Tree of Life*, *The Art of Absent Healing*, and other authoritative works, brings new light on the approach to Magic.

Alan W. Watts

- Goes a step further in his consideration of "The Spirit of Asia and Modern Man."

Dr. E. Kolisko

- Continues his articles on medicine. "Must Man Remain Unknown?" is a reply to Dr. Alexis Carrel.

Henry Seymour

- The Secretary of the Bacon Society discusses the connection of Sir Francis Bacon with the Rosicrucians.

Mrs. L. Kolisko

- Continues her series in which she will discuss her adventures in Science.

A. de Alberti

- A provocative article on the attitude of the Press to H. P. B.

The Editor

- On the need for Educational Reform.

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